

THE
Baptist Magazine.

DECEMBER, 1820.

THE WESTERN CIRCULAR LETTER.

The Union which exists between Christ and Believers.

(Concluded from Page 446.)

III. After attempting to show what this union is, by illustrating its nature and principle, it may be proper to advert to some of its consequences, and thus exhibit its vast importance. Consider,

1. The immense blessings which this union comprehends. To be united to Christ as our covenant-head, is to be interested in all that he performed in this relative character. The forgiveness of sins, reconciliation and nearness to God, adoption into his family, the assurance of his eternal love, peace in the conscience, hope and joy in believing, these are some of the invaluable effects of this union. It was infinite mercy to appoint such a relation between Christ and his people. This mercy is theirs in all its fulness, and through him it flows down to them in one exhaustless, uninterrupted stream. It attends them to the end of their course; accompanying all the heaviest dealings of his hand, for they are the chastisements of a tender Father; and pervading the most mysterious dispensations of his providence, for "all things work

together for good to them that love God, to them who are the called according to his purpose."

They are united to him in whom all the promises "are yea and amen;" and these promises are fulfilled in their happy experience: to him who is God's "unspeakable gift;" and "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" He, who by this amazing exercise of love renders those who were enemies his friends and children, who by uniting them to his Son unites them so closely and endearingly to himself, will not withhold from them any thing, however valuable. All that they need is theirs: grace equal to their wants; strength according to their day; his Spirit, to teach them what they yet need to know, and to guide them where they most need direction; his presence to cheer them; his power to defend them. All this is theirs, since all that was necessary for bestowing it on them has been effected in Christ their head.

But the treasures with which the Christian is enriched do not belong merely to this state. He

can look forward to an inheritance far exceeding the possessions which he actually enjoys. The Apostle's language is very striking: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." The Saviour is now in heaven; and because the head is there and the members are blessed in their head, they are said to be "blessed in heavenly places." The consequence of their being thus blessed in him is, that the members who are below shall at length ascend to the head who is above. He is there as a fountain of supply; so that from him, while in heaven, flow down the blessings which they need on earth. He is there too as their forerunner; for they who are now blessed *in* him, shall hereafter be blessed *with* him. The Apostle, therefore, in the same Epistle, represents God as having "made us to sit together in heavenly places in Christ." The force of such language seems to be this: Being so united to Christ as to be quickened together with him, this union is a pledge of eternal union with him hereafter. They who are spiritually dead and risen with him shall actually rise as he rose, ascend to heaven in which he dwells, and partake of the glory to which he is exalted. For we are "heirs, heirs of God, joint-heirs with Christ;" and "when Christ who is our life shall appear, we also shall appear with him in glory."

2. Consider the security which union to Christ imparts. Christ is the same yesterday, to-day, and for ever; and as long as the head retains its life the members will continue to exist. But cannot this connexion be dissolved? To say that it cannot would be ab-

surd, since the power which produces can certainly destroy it; but any fear that it will ever terminate is groundless. The peculiar tenderness of Christ towards his church forbids the supposition. Not more watchful and constant is the care of a man over his own bodily frame than that which Christ exercises over his people. This is the Apostle's argument in saying, "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church." This union is connected with God's eternal purpose; and this purpose cannot be frustrated. Having chosen us in Christ, he will suffer nothing to render this choice ineffectual; and having exerted his energy to give it effect, the energy of his Spirit in renewing the soul, this power shall not be employed in vain. They are moreover given by the Father to Christ, and thus their salvation is secured; for of his sheep Christ declares, "They shall never perish, neither shall any one pluck them out of my hand;" and he confirms this assurance by adding, "My Father which gave them me is greater than all, and no one is able to pluck them out of my Father's hand."

It is indeed true that there are branches cut off and cast away, but it is equally true that all such branches are barren. They are known by this mark, they bear no fruit. They are without fruit because they are lifeless, and without life because their union to Christ is a mere name; like that of a dead bough, which, though it hangs on the tree in the midst of living branches, receives no nourishment because it has no vital connexion with the stem.

The decisive language of John is, "They went out from us be-

cause they were not of us;" and the triumphant declaration of Paul is, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."

3. Observe its practical and holy tendency. The great doctrine of union to Christ must, if rightly understood, be spiritual in its influence. We do not say that it is incapable of perversion. It may be, and in some cases it certainly is, grossly perverted. A man may say, 'Christ is mine, and I am his. I have therefore nothing to do; since I did not form, and I cannot maintain, this union: and there is nothing for me to fear; since this union, having once begun, can never be destroyed.' Surely, to bring forward this language is enough to excite in every mind the most unfeigned abhorrence of it. Should any be disposed to adopt it, we fear that all attempts to argue with them would be utterly useless. Instead of arguing, we would rather warn, and tell them most solemnly, yet most plainly, that a disposition to convert to purposes of indolent self-indulgence any of the great doctrines of the gospel, is an evidence that these doctrines have never yet entered the heart; that the practical perversion of any important truth is a proof that, instead of receiving this truth, the mind is yet embracing a falsehood; and that to indulge in a confidence which suffers the mind to sink into hardened repose renders it certain, not less certain than was the case of Simon Magus, that we are in the bonds of iniquity and the gall of bitterness.

But mark the influence which the thought of being united to Christ will have upon the genuine, upright believer. It humbles him when he thinks on his unworthiness, and looks back on the state from which he has been exalted; and this humility will pervade his whole character. It produces hatred to sin, as the greatest foe to the peace and the honour which such a union imparts; and this hatred will lead to constant resistance. It inspires him with a sense of true dignity; so that in faith and hope and affection he rises above the present world, and longs for that perfection and glory in which his union to the Saviour will terminate.

4. Let us notice the honour which this union attaches to the Saviour. It honours his condescension, in deigning to take into union with himself creatures so far beneath his notice.—It honours his grace, in bestowing this distinction on those who are as unworthy as they are insignificant.—It honours his love, in so willingly performing and enduring every thing by which the blessings of this union are secured. How much was necessary for this great end no tongue can declare; since no mind can imagine the bitterness of his sufferings, or the depth of his humiliation. No one can tell what it was for him to leave the heavenly world, and tabernacle among the fallen and the wretched; to become in his life a man of sorrows, and by his death a sacrifice for sin; to drink the cup of divine wrath, and endure the anguish of divine desertion. Yet all this was essential to his character as the covenant-head of his people, and to all this he cheerfully submitted.—It honours his all-sufficiency. "Ye are complete in him." This

is language applicable to all the servants of Christ, amidst their diversified circumstances, and in all periods of time. Whatever distinguishes them from others, their safety, their peace, their purity, their dignity, and their possessions, become theirs through Christ alone.

What greatness there is in him, since not a promise can be made but it is "yea and amen in Christ Jesus!" Not a blessing is bestowed but it flows through him as its only channel; not a step have we set in the divine life till by faith we apprehend him as the Lord our Righteousness; not one solid hope can we entertain till that hope rests on him as its foundation; not one guilty soul can be pardoned, not one polluted soul can be cleansed, till that soul becomes united to him as its head.

Here then is the glory of the Redeemer. His all-sufficiency remains unimpaired. In him there still are hid all the treasures of wisdom and knowledge. To those who are in darkness and death he is still the fountain of light and life. Out of his fulness have we all received, and all are still receiving, "grace for grace;" for his is that "fulness which filleth all in all."

5. Consider the dignity which this union confers on the Christian. Viewed in any light, union to Christ is an honour to those who enjoy it.—Look back to its origin, and we trace its existence to those gracious designs which have been formed from eternity: look forward, and we see it extending in its consequences through ages that never end.—Think on the means requisite to render this union attainable. To accomplish it the Father gave up the Son; and the Son gave up

himself: this union, therefore, must be of immense value in their estimation, and cannot be too highly prized or too earnestly sought by us.—Reflect on the supreme greatness of him to whom we become united. If among men they are called great who can rank the noble and illustrious among their friends or their kindred, surely he is great, in the noblest sense, who stands in the nearest relation to the greatest and best of beings. Such is union to the Saviour; for he is Immanuel, God with us, the Alpha and the Omega. To this glorious being the Christian stands in a relation the most tender, for it is a union of ardent affection; the most enriching, for it is a union of interest; and the most ennobling, for it is a union of resemblance and participation. By being united to him he partakes of that spiritual life which resides in Christ as his head. For "he that is joined to the Lord is one spirit," inasmuch as he is actually a partaker, though in a faint degree, of the same spirit which Christ himself possesses; that spirit which, as God manifest in the flesh, he bestows on those whose nature he took into union with himself for this very purpose.

To belong to those to whom Christ says, "I in you, and you in me;" whose "fellowship truly is with the Father, and with his Son Jesus-Christ;" who can humbly assure themselves that Christ is in them "the hope of glory;" this is dignity unseen and unfelt by the world, "for the world knoweth us not because it knew him not." It is real, but hidden; concealed from the carnal eye, and too little realized and valued even by the Christian himself.

6. Reflect on the important

view which this union gives of the relation in which Christians stand to each other. Behold how these Christians love, was a remark made on the followers of the Redeemer in the first ages of Christianity; and it is easy to find the strongest arguments for still exercising the same holy, tender principle. For as Christians we have one Lord, one head, one common friend in whom our affections ought to centre; one bond which unites us to him, and ought to unite us to each other. When we term any one a fellow-christian, we mean, not only that he is a pilgrim, a traveller, a soldier, a sufferer like ourselves, but that he is a joint partaker of Christ; and whatever be the dignity of this relation he shares in it; whatever the love from which it flows, he enjoys this love in union with us. He who is thus honoured ought to be honourable in our eyes. He who is the object of such love ought surely to share in ours. Conceive of this relation in all its weight and dignity, and there is enough in it to exalt the Christian in our estimation above all the depression of outward circumstances, and to sweep away all the external distinctions which rank or intellect or party creates. To have a soul dwelling in Christ, and filled with his indwelling Spirit, and to see others sharing in the same wonderful privilege, must, by all who enjoy this honour, be felt to be a powerful bond of union. With what mighty force comes the precept, "Love as brethren," when we feel that we are all members of a large family, of which Christ is the presiding, animating head! With what inconsistency is our conduct marked when we confine our attachment within the precincts of our own denomina-

tion; since, in doing so, we act as if union with our great head were of less moment than an agreement on some point, or some punctilio, of religious sentiment; and how far greater is the inconsistency when we are swayed by feelings of pride towards those who share with us in privileges so peculiar and exalted.

How inconsistent is it to indulge in feelings of alienation, to magnify trifles, to sow and water the seeds of discord, and to excite and nourish jealousy among those whose obligations to harmony derive their strength from the force and the tenderness of their union to one common Saviour!

How incumbent is it on those who are fellow-christians to walk charitably; to judge with candour; to be tender of the reputation and anxious for the welfare of their brethren; to forbear and forgive; to suffer and perform whatever kindness dictates; to call into exercise all the perseverance of patience, all the simplicity of affection; and thus to show that they "love one another with a pure heart fervently!"

Surely if any who bear the Christian name are deficient in such principles, they stand in need of faithful admonition and rebuke. To them we must say, You forget to whom you belong; you forget what you became when you were brought into union with Christ; you forget the immense, the immeasurable distance at which you once stood from him to whom you are now united, and from them who share in this union; you overlook that mercy which brought you out of this state, and the obligations arising from such mercy to love them sincerely who are now enjoying

the same grace, and will enjoy it for ever.

Oh when shall we see that tenderness and affection, that peace and concord, pervading the family of Christ on earth, which will bear some proportion, and exhibit some resemblance, to that unmingled, uninterrupted love which reigns among the happy and glorified spirits above?

Oh that God would pour down on all the members of this Association, and on the churches of Christ in general, an abundant measure of the harmonizing spirit of the gospel; that gospel which commands us to maintain the unity of the Spirit in the bond of peace; that gospel which makes the love of Christ to us the rule and the measure of our love to others; for thus the Apostle writes to the Ephesians, "Walk in love, as Christ also hath loved us;" that gospel which calls on Christians to consider themselves as "*one in Christ Jesus*," and to exhibit that spirit in seeing which the world will acknowledge them to be thus united; for "By this shall all men know that ye are my disciples, if ye have love one to another!"

MODES OF DOING GOOD.

"*He (Jesus) went about doing good.*"
Gospel of Matthew.

MIGHT not Ministers, besides their other labours, divide the young people of their congregations into classes, and appoint times of catechising for them accordingly? For example, those between 12 and 20. In this way their attention might be excited, and their diligence the more quickened, when they felt themselves thus particularly called

upon: books suited to their age might also be recommended to them. Might not Ministers take frequent opportunities of conversing with students, directing them in their studies, and recommending to them suitable books, practical religion, and that prudence and decorum so ornamental to the sacred profession? An advice received from Ministers, in such circumstances, is apt to have peculiar weight: besides, a character is then forming, the influence of which in society is very great. Might not Ministers frequently visit schools, give good advices to the children, catechise them, and thus encourage both the teachers and the scholars? Might they not, on proper occasions, preach sermons suited to children and youth, pointing out their vices and dangers, the pleasures and duties of religion? Might they not have times of prayer, for the public cause of religion? When churches give the ordinary allowance of money, might they not always send some suitable Tract, calculated to benefit the souls of the poor? Might not a few pious young men, who have no families of their own, join in teaching, by rotation, a Sabbath School, in some neglected village in their neighbourhood? When the place is at a distance, a few soon weary; but if five or six were to co-operate in this good work, it would make the labour much lighter, and they would stir up each other to persevere. Might not serious persons, when they perceive any of their neighbours, formerly careless, seem to begin to pay more attention to the things of God, and to listen with care to sermons, try to get into their company, encourage them, direct them, and endeavour to

strengthen their impressions? It is to be feared some hopeful beginnings are checked in the bud, for want of being thus cherished. Might not Christian shopkeepers, who supply pedlars, take from them ballads, jests, &c. which pollute the country, and put in their place a few religious tracts and catechisms? Might not people of station give away some small useful books, to the young, the poor, the afflicted, the aged? We may mention Willison's and Brown's Catechisms; Pearse's Best Match; Henry on the Pleasantness of Religion; Brown's Letters to Youth; Brown's Journal of a Sabbath Day; Boston's Crook of the Lot; Willison's Afflicted Man's Companion; Brooks's Apples of Gold; Mute Christian; Brown's Young Christian, &c.? Might not heads of families, besides teaching their children the ordinary catechisms, put into their hands small books calculated to raise their affections, particularly the biographies of children, an account of which should be afterwards required? This would be found, through grace, a pleasing and profitable employment. In large families, a few books might be set apart for servants; Boston's Fourfold State; Halyburton's Great Concern; Venn's Complete Duty of Man. The excellent Mr. Willison, late of Dundee, also recommends to heads of families to convene their children every Sabbath evening, and after proposing questions in large catechisms, the Westminster larger catechism, &c. (we add Brown's and Fisher's) make them read the answers in rotation. It would familiarize the truths to their minds, especially the older servants and children, without disgusting them by the labour of committing the an-

swers to memory. Indeed, every suitable means should be used with children to draw their attention and affection to the things of God. The late excellent Mr. Fuller of Kettering seeing many girls in that town, lace-makers, &c. says in a letter, "I have been thinking of disseminating truth among our little lace-makers: a quantity of white wrapping-paper is used in the sale of small parcels of lace thread; so I will draw up a number of little hymns, the most impressive I can either find or make, and get them printed on one side of the paper; then every child that comes for a little thread will find it wrapt up in paper containing a little impressive hymn, adapted to its heart."

I greatly wish, says Mr. Hervey, those in the practice of physic would study St. Paul as well as Hippocrates, and attend occasionally to the spiritual wants of their patients, when they are consulted as to their bodily disorders. The patients would long remember the words of their physician, if he would now and then introduce a few religious hints, and drop occasionally a striking sentence or two with propriety and seriousness. Might not a judicious warning against drunkenness and profane swearing be printed and put in a frame, and hung in inns? Something like this was allowed by the most respectable innkeepers in London. Might not an entertaining and useful anecdote be printed on half a sheet of paper, large print, and this put into the pockets of stage coaches along with newspapers? This might be of much advantage to the passengers. Might not the young, apprentices, and others, by collecting a penny a week, fortnight, or month,

have a library suited to their age and circumstances? The following books seem most suitable: Pearse's Best Match; Thoughts on Eternity; Alleine's Alarm; Fawcett's Advice to Youth; Sermons by Drs. Doddridge, Evans, Guise, Jennings, Messrs. Thornton and Jerment to Young People; Baxter's Counsels to Young Men; Gilfillan on the Sabbath; Burder's account of the piety of several children; Newton's Narrative; Pilgrim's Progress; Cecil's Early Piety Recommended. In the way of reading these and other good books, much information, and even the grace of God, may be gained. Might not Christians, Ministers, and others, when riding or walking in the country, enter into familiar conversation with young people, and persons of different descriptions, give them good advice, and hereby use means for their salvation. The late excellent James Hervey and Mr. Joseph Williams often did this, and did it to the profit of many. Fenner, an excellent *Divine in the seventeenth century*, says he knew a private person who, by his serious advices and instructions, which he gave to his neighbours, when he happened to meet with them in fields or houses, gained about forty of them to Christ. Might not Christian charity, ever inventive of the best expedients of doing good, be manifested in the most extensive diffusion of truth, by religious tracts? Every prudent method should be attempted for this purpose. Ministers, in visiting their flocks, might disperse them. They might be given away in shops; by surgeons when visiting their patients; left at inns; given to the poor boys about the stables; disposed of among sailors, at the chief sea-ports of the united king-

dom; in Bridewells, Magdalens, and Infirmaryes; given to the English and Highland boys, when driving cattle upon the roads leading from the different cattle markets. Might they not also be given to the children and others in cotton mills, collieries, and other public works? Might we not improve the death of a relation, or some remarkable interposition of providence, as a means of doing good to others? Might not Christians stir up and encourage one another by a kind letter? On the whole, while we consider the infinite importance of souls, the dying love of Jesus, the short time we can be useful to sinners, surely whatever our hand findeth to do, we should do it with all our might. Might not Ministers, on Sabbath evenings, and at other times, preach in villages at a distance from their places of worship, and thus bring the gospel to those, who through distress cannot, or through carelessness will not, attend? Might not those evangelical Ministers who understand Gaelic, take a summer's excursion in the Highlands, and preach where many are perishing for lack of knowledge, having little access to public ordinances, on account of great distance, arms of the sea, &c.?^{*}

The friends of our Lord Jesus are, by grace, disposed to do good to all; we live in an age happily inclined to this godlike exercise: in the mean time, many are at a loss what means they should use. The above is humbly submitted, as a short directory.

* Much good information on subjects of doing good may be found in Dr. Cotton Mather's Essays, on doing good, reprinted by the Rev. G. Burder, London; and in the diary of that excellent Christian, Joseph Williams.

THE NAME OF RELIGION.

SLEEP being banished from my eyes, in consequence of the fatigue of the Sabbath engagements, (a circumstance perhaps not uncommon with ministers,) I endeavoured to turn my thoughts to some profitable account; and as the subject of the evening discourse had been the necessity of regeneration, and my mind was very powerfully impressed with its importance, I began to think seriously of the awful possibility of possessing *only the name* of religion, whilst destitute of its *power*. Of how many thousands, thought I, who dwell around me, all that can possibly be said is, that they have the name of religion.

Behold first, the congregation at a Roman Catholic chapel. They repeat their "Hail Marys," and prostrate themselves before a crucifix, or a picture; while a service is gone through at the altar, that is nearly all dumb-show; and of which not one in five hundred knows any thing more, than that it is called performing mass! yet they think that they are the *only* people who are in the road to heaven, nor can they endure that the propriety of their worship should for a moment be called in question; for it is the way of the multitude, and was the religion of their fathers before them; and the priests must have more knowledge than other people! Thus it is, that while their leaders cause them to err, they also "love to have it so," and not one of the Old Testament prophecies concerning the Redeemer was more completely accomplished in him, than 2 Thess. ii. 11, 12, is fulfilled in them.

But the mere name of religion

may be found, without going to Rome. It is, alas! but little less affecting to attend divine service, as it is called, in some of the Protestant churches in this country. With but few exceptions comparatively, it is very little better than the worship of the Roman Catholic. They stand, they kneel, they sit, they gaze; and it may be, some of them repeat the Lord's prayer and the creed, after the officiating minister, and the response at the end of each commandment, except at those places where it is chaunted; and this is the whole of their religion, until the next time they attend the church, when the same ceremonies are repeated! Do we not behold here the mere name of religion?

And is it not to be feared, that too many who attend in the congregations where the worship of God is carried on with greater simplicity, according to the scripture model, do so only from custom, and in reality have no greater sense of religion than the majority of those who have been referred to? Nor may we stop even here; for it has too frequently been found, that persons have had their feelings so far excited under the ministry of the word, as to shed tears, or to feel a temporary joy, and have been led to make a conscience (for a season,) of reading the scriptures, and attending to devotional exercises in public and private, and they have found a pleasure in so doing, (Matt. xiii. 20,) and have also been solemnly baptized, upon a profession of faith, which has been very pleasing to the societies with which they have been united; and yet their goodness has been only like the morning cloud, or early dew, which passeth away; they have

lost the savour they appeared to possess, and the blessedness they spake of; and have given sad evidence that their religion was nothing more than the name.

Others have appeared to enter with ardour into the plans which have been formed for the spread of religious knowledge, and have devoted their time, their abilities, and their substance, to the good cause, whilst it has been apparent that they had only the name of religion. Nor is a clear conception, a ready utterance, a correct attention to externals, or the possession of shining, or even useful talents, a proof that more than the name is possessed; for the scriptures unite with observation in showing, that all these things may exist, and for a long season too, and in a very eminent degree, and yet the individuals may be at the same time, "workers of iniquity;" and amongst those to whom Jesus will say at last, "I never knew you."

Simon Magus gave up much for the gospel, and was even baptized, as a believer in Christ, by the Evangelist; and yet he was *at the very time* in the gall of bitterness, and bond of iniquity. Demas, also, was at one time associated with the apostle Paul, in his salutations to a Christian church; and Balaam saw "the visions of the Almighty!" and was inspired to deliver prophecies concerning Jacob, and concerning Christ, which were remarkably glorious; and yet with the feelings of an infernal in human form, he could say, "Alas! who shall live when God doeth this?" and, "I shall see him, but not now; I shall behold him, but not nigh!" &c. But we need not wonder at all these, when we see that in the little society of apostles, whom Jesus chose to that

office, one of the twelve was a devil, and the subject of a diabolical lust, (covetousness,) which led him first to rob the simple company to whom he was Treasurer; and, in the end, to betray "the innocent blood" of his Master; yet he was admitted by Jesus himself to the most endeared intimacies, and was commissioned to preach his gospel, and to work miracles in his name, equally with the rest; nor does it appear that he was less successful in his work than any of his fellow-labourers!

And does not Jesus himself testify, that he will say in the judgment to "many," yes, to *many*! who "have prophesied in his name, and who have done many wonderful works, 'I know you not, whence you are; you have only had the name of religion, and never belonged to me.'" Matt. vii. 21, 23. How should this sentence sink into the hearts of all professors of the gospel, and especially those who bear the ministerial character, inspiring them with fear, lest after preaching the gospel to others, they themselves should be cast away! Better will it be to have been a heathen, than to have been a professor of the gospel, with only the name of religion! But the future punishment of ministers of this description must be, of all others, the most dreadful. Matt. xi. 20, 24.

It is unquestionably very honourable, and highly gratifying, to be the instrument of benefit to others; but it will not be sufficient to have kept their vineyards, if we have not also kept our own. And the instances which have been adduced, clearly show that it is possible to do this; and God declared of old, concerning the false prophets, that notwithstanding he did not send them, yet

"if they had stood in his counsel, and had caused his people to hear his words, they should have been instrumental to turn them from their evil ways!" Jer. xxiii. 22. We should not put our ministerial usefulness in the place of personal godliness; but should look to ourselves, lest when the spiritual erection is completed, instead of being incorporated into it, we should be like the scaffolding, that is thrown aside when the building is finished, and "whose end is to be burned." But if the Lord Jesus Christ is formed "in our heart," and *that* is "established with grace," so that our life is like the apostles, "by the faith of the Son of God;" if we look unto him as the alone object of our dependence, and as the model of our imitation, and, through divine grace, persevere with fortitude and patience to the end; we shall enjoy the witness in ourselves, and be enabled to evidence to all around us, that we are in possession of *more than the name* of religion.

Ireland.

S. D.

UTILITY

OF

CATECHETICAL INSTRUCTION.

A MINISTER of the Particular Baptist denomination, some time since wrote to another minister, informing him, that he had lately received a young woman into church-membership, having first baptized her on a profession of faith. On her being asked by what means her mind became seriously and abidingly impressed with a sense of the great importance of religion, and a concern for the salvation of her soul, &c.

she replied, it was in being taught her Catechism by a minister, when she lived at H——n. She was at that time about eleven years of age. Since her being received into church-fellowship, her conduct has been such as to adorn her profession of the gospel, thereby, it is to be hoped, proving the sincerity of her religion. Let this instance of early conversion to God, by means so simple and plain, excite and encourage parents, ministers, and teachers in schools, to use every effort, and to embrace every opportunity, to communicate pious instruction to the minds of the young—even to children—young children, forasmuch as we know our labour shall not be in vain in the Lord. The minister who used thus to instruct this young person, with others who attended with her, was in the habit of asking them questions of importance, besides those which were printed in the Catechism. The Catechism used was that which was composed by the late excellent J. Sutcliffe of Olney.

T. CLAYPOLE.

Yeovil.

BAPTIST CHURCHES

IN

BEDFORDSHIRE.

To the Editor,

WILL you allow me, Sir, to complain of the incorrectness of the List of Bedfordshire Churches and Pastors in your Magazine for October? It is a pity but your correspondent,* who is unknown

* We request that our correspondents, who favour us with Lists of Churches, will subjoin their real signatures.

Editors.

to me, had furnished himself with better information on the subject than he appears to have possessed, as his statement seems calculated to mislead the future

historians of our denomination. Could you devote the corner of a page to the following list, drawn from, I believe, authentic sources, you would much oblige me.

PLACES.	PASTORS.	Date of Settlement.	Association to which attached.
*Bedford first Church	Samuel Hillyard . . .	1792	
Bedford second Church . . .	Thomas King	1816	
*Biggleswade	Thomas Middleditch	1819	
*Blunham			
*Cardington Cotton End . . .	William Freeman . . .	1794	
Carlton	Charles Vorley . . .	1796	
Cranfield	William Wakefield . .	1792	
Dunstable and Houghton } Regis }	William Anderson . . .	1810	N.
*Keysoe	Reynold Hogg . . .	1819	B.
Leighton Buzzard	Thomas Walker . . .	1793	B.
Luton	Ebenezer Daniels . . .	1812	N.
Potton	Thomas Cooper . . .	1819	
Ridgemount	William Cuttris . . .	1818	B.
Little Staughton	James Knight	1806	B.
Sharnbrook	Joseph Hines	1818	
*Southill	Thomas Tay	1819	
*Steventon †	Joseph Such	1804	B.
Toddington	William Ramsay . . .	1816	B.
Westoning	George Dance . . .	1814	

To this list, perhaps, ought to be added the church at Maulden: at least it has generally been numbered with our churches. Its present pastor, the Rev. Samuel Hobson, as well as the pastor of Bedford first church, is a Pædobaptist.

The churches marked with an asterisk, practise mixt communion; or, in other words, admit

pious Pædobaptists to the Lord's table.

Seven of these churches to which a B is annexed, belong to the Bedfordshire Association, which was formed in 1815, and includes besides these, the churches at Hailweston, Huntingdonshire, and Rushden, Northamptonshire. Two others, marked N. are attached to the Northamptonshire Association, which held its first meeting at Kettering in 1765. Several of the churches are not united to either of these bodies. Some of them are zealous members and supporters of the Bedford Union, formed in 1797, for the support and encouragement of village

* This church, its worthy pastor informs us, is more ancient than any Baptist church in the county, Bedford first church excepted. Five churches have risen out of it, viz. Carlton, Sharnbrook, Keysoe, Rushden, and College-lane Northampton.

preaching; a Society which, in various ways, has proved an eminent blessing to the county and its vicinity. "Pray for the peace of Jerusalem: they shall prosper that love thee."

J. B.

Whitchurch, Salop, Oct. 12, 1820.

BAPTIST CHURCHES

IN

SHROPSHIRE.

To mark the progress of religion in the world, is an employment ever interesting to the true Christian. It is our happiness to live in an eventful period: the gospel chariot is rapidly over-

coming every obstacle, and furnishing, by the rapidity of its movements, matter for gratitude, and for joy. The disciples of old, loved to review and to record the progress of truth; hence the origin of the Acts of the Apostles. Our forefathers delighted in the same employment; hence the General Assemblies of the seventeenth century. And could we see at one view the present state of our churches, we should "thank God" for the past, "and take courage" in all our future exertions for the extension of truth. The following is a list of the churches in this county, which it is hoped will be succeeded by similar lists for all the counties of England and Wales, and why not throughout the world?

PLACES.	PASTORS AND MINISTERS.	Date of Settlement.
Bridgenorth	William Pain	1816
*Broseley first Church . . .	John Thomas	1802
Broseley second Church . . .	Unsettled.	
Donnington Wood	Supplied from C. I. S.	
Market Drayton	John Parsons	1819
Minsterley and Snailbeach	William Meabry.	
Oldbury	{ Supplied from Cannon- street, Birmingham.	
*Oswestry	Thomas Cooke	1817
*Rolaw	Thomas Thomas.	
*Shiffnal	Samuel Hollis	1813
*Shrewsbury	John Palmer	1796
Welchhampton	James Fenn	1820
*Wellington	William Keay	1820
*Wem	William Muckley.	
*Whitchurch	Joseph Belcher.	

The persons whose names appear in *Italics*, are the ministers, but not the *pastors*, of the churches to which their names are annexed.

The number of members in these churches is about 600, of hearers about 3,200.

This list of the churches in Shropshire is encouraging, when it is recollected, that in the year 1793, there were but four Baptist churches in the whole county, viz: at Bridgenorth, Broseley first church, Shiffnal, and Shrewsbury, and three of these were then des-

titute of pastors. These churches generally breathe a spirit of love, and of harmony; and though the majority of their members are poor, they contribute of their substance to spread the knowledge of Christ *in the county*; while the churches at Oswestry and Shrewsbury have Auxiliaries to the Baptist Mission connected with them.

The churches marked with an asterisk, together with those at Chester, and at Wrexham in Denbighshire, form the Shropshire Association, which was established at Shrewsbury in 1809: the present Secretary is the Rev. T. Cooke of Oswestry. The church at Oldbury is I believe connected with the Midland Association.

Connected with the churches in this county also is an Itinerant Society, which had its origin in 1806, and which now employs three Itinerants in the county and its neighbourhood, by whose exertions several of the churches have been raised, and it promises to be still more extensively useful; its secretary is Mr. Thomas Crumpton, Mardol Head, Shrewsbury.

"God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, and thy saving health among all nations."

Whitchurch, October 12, 1820. J. B.

ANSWERS TO TWO QUESTIONS.

See April, Page 148.

THE person who asks the question respecting the lawfulness of being accessory to the dispersion of plays, novels, or other books of a dissipating and immoral tendency, seems himself to have

his doubts on the subject. He asks not merely whether it is *lawful*; but whether it is lawful "*at all*:" implying, as it should seem, that different methods have been devised to do the thing, and to avoid the guilt; and these not being satisfactory to his conscience, he wishes to have further advice. If his mind be indeed in a state of doubt respecting it, he is placed in the same condition with regard to this part of his trade, as some of the church at Rome were with reference to eating meats, to whom the apostle said, "Whatsoever is not of faith is sin." By which he means, that every man should be fully persuaded of the lawfulness of what he does. If a man do an act, the lawfulness of which he doubts, he is influenced by no sense of duty; and the censure of his conscience will be in exact proportion to his hesitation: "He that doubteth is condemned if he eat." On this ground, therefore, this querist ought not to sell these books, until he is fully satisfied in his own mind that it is right for him to do so. Allow me to recommend to him, and to all your readers, whose temporal interests may clash with their duty, the study of this precept, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." It would be very difficult to make out, how selling books of an immoral tendency, which often corrupt the principles, vitiate the practice, and ruin the souls of men, merely for the sake of getting a few shillings, can be for the glory of God; and unless this can be made out, no Christian is at liberty to sell them. To argue that it comes in the regular way of business; and that if they are not bought at one place, they will

at another; subverts the foundation of morality, and substitutes in its stead, regularity of business, or the love of money. Every man may abide in the calling, or profession, wherein God has called him, provided it does not require him to act, either directly or indirectly, contrary to his will; if it do, he ought to renounce it; and if only a part of it, he ought to renounce that part. "If any man will come after me, let him deny himself, and take up his cross, and follow me." I conclude, therefore, that this querist ought not to sell the books in question.

The second of these querists seems also to have his doubts. He can scarcely think it right to teach children doctrines of religion directly contrary to his own views. It is certain, that no man can "*conscientiously*" do that which he believes to be wrong. How can a Baptist, for instance, teach that infant-sprinkling is baptism? or, that when infants are so sprinkled, they are then made members of Christ, children of God, and heirs of the kingdom of heaven? The first principles which youthful minds imbibe, are of great importance, and should be taught with strict regard to truth. How is a minister of Christ to clear himself of the blood of any who may perish under his ministry, but by declaring to them, so far as he understands it, the truth, the whole truth, and nothing but the truth? And what is preaching, but teaching the principles of religion, and the effect of the belief of those principles? This is nearly the same as catechising. In either situation, a man is responsible to God, and should exercise himself always to have a conscience void of offence.

B.

G.

DOD'S REMAINS,

No. 4.

PREACHING.

As a man may forget his prayer, and yet after find the fruit of it; so it is with many a minister for his sermons: yea, some may persecute a preacher even to death for some doctrine, and yet many years after reap the benefit of it, when affliction or death comes; for when by that means the heart is broken, that knowledge that did swim in the head before, falls down into the heart. For this we see in nature; when the husbandman hath sown his seed, though he sleep or die, yet it grows. Mark iv. 27.

PREDESTINATION.

SOME meddle with Predestination first of all, building the roof before they have laid the foundation; striving to attain the highest round in the ladder at first step; and not getting assurance that they are predestinated to salvation, grow into perplexity of mind. Yet, after, they may change, and take a safer course, having the day before them. Such do as it were take the sword by the point, so as to wound themselves, instead of taking it by the handle; which if they did, it might be forcible to fight withal.

REBELLION.

REBELS against God are the most sinful and miserable rebels.

Reasons.

1. Because they break the most righteous laws, which would be most profitable to them.
2. Because they rise against Him which hath been most bountiful and kind to them, in whom they live and move, &c. This

aggravated Ahitophel's and Judas's treachery.

3. They cannot escape God's hand, nor diminish their fault by excuses, as other rebels may sometimes; nay, they aggravate their fault by that.

4. They shall have most sharp punishment, here and hereafter.

REVILING.

If others give us ill terms, return not the like, for if it be from *pride*, "God resisteth the proud, and giveth grace to the humble:" if it be from *passion*, "the wrath of man doth not work the righteousness of God."

SIGNS

OF

DECLENSION IN RELIGION.

1. WHEN the most important evangelical truths are treated with indifference, and there is no concern to feel their influence.

2. When religious duty becomes little more than form, either in private, in the family, or in public.

3. When the heart is chiefly taken up with worldly things.

4. When we cannot bear a thorough examination into our state and frame.

5. When the passions are easily disordered by the different occurrences of life.

6. When we know not how to bear trials and difficulties without sinking into despondency.

7. When the company of godly experimental Christians is not sought after.

8. When we seldom think much of the miserable state of sinners.

9. When Christ is not the source of our joy, and of our life, and when death is not desirable and pleasant.

WORDS OF THE WISE.

WORLDLY honours are a trying snare to men of an exalted station. Of course, their chief care should be, to put themselves out of the reach of envy by humility.

Perseverance is an image of eternity.

The retired Christian, in seeking after a happy life, actually enjoys all the happiness this world can contain. He therefore possesses that already which he fancies he is only pursuing.

It is good to know much, and live well; but if we cannot attain both, it is better to desire piety than learning; for knowledge, (that is to say, human learning,) makes no man truly happy, nor doth happiness consist in intellectual acquisitions. The only valuable thing is a religious life.

No servant of Christ is without affliction. If you expect to be free from trouble, you have not so much as begun to be a Christian. Nay, besides other troubles, if you are a Christian, you must expect to meet with persecution.

He that loveth himself most, hath of all men the happiness of finding the fewest rivals.—He that pleaseth himself, pleaseth a fool.

Why dost thou wonder, O man, at the height of the stars, or the depth of the sea? Examine rather thy own soul, and wonder there.

It is not only difficult, but impossible, to enjoy heaven here and hereafter, or, in other words, to live in pleasure and dissipation, and at the same time to be the heir of everlasting felicity. No man hath passed from one paradise to another. No man hath been the mirror of felicity in both worlds, or hath shone with equal glory on earth and in heaven.

Juvenile Department.

HISTORICAL ESSAYS.

No. XVI.

On the Corruption of Christianity in Britain, during the Reigns of Edward II. and III. A. D. 1307—1377.

It is a little singular, from what we have already noticed of the policy of the court of Rome, that the calamitous reign of Edward II. should not have induced the Pope to exert himself in regaining his authority in England. Although few reigns presented more distressing scenes of unnatural rebellion and civil war, yet but little interference was experienced from the sovereign pontiff.

This weak prince, it is true, obtained absolution for his favourite Gaveston from the oaths extorted from him by the dissatisfied barons; and also procured the threats of the ecclesiastical power against Robert of Scotland, his formidable enemy, by whom they were treated with indifference and contempt. The attention of his holiness was perhaps too much engaged in promoting the destruction of the Knights Templars, and the enrichment of the more manageable and devoted order of St. John of Jerusalem, to interest himself so much as formerly in the concerns of this country: added to which, there might be other reasons which rendered pacific measures desirable; for the deep policy of that court is particularly remarkable in abstaining from interference where success was not very probable. Nor does the manner in which Robert treated the papal menaces, already alluded to, detract from the force of this remark; seeing it was of so great importance for the Pope to oblige Edward, from whom an annual tribute was received, that to hazard the neglect of the papal mandate by a refusal, and from a country from which so little was expected, was

comparatively unworthy of being regarded. Had the supreme pontiff possessed that sincere desire to benefit kingdoms and bless kings, which, when convenient, he ardently professed, this tragical reign afforded numerous opportunities for the labour of love: that instruction and consolation which the minister of religion should ever watch for opportunities to afford, would have been very seasonable to many individuals in this period of distress; and, for any thing he knew, might have been attended with the greatest success.

It was hardly to be expected that in the conflict of papacy and royalty, the former would make any progress in England during the long reign of so great a prince as Edward III.; whose energetic mind was equal to any enterprise which he undertook; who reduced the turbulent barons, the general fomenters of civil discord, to obedience; who carried his successful arms into the very heart of the rival kingdom; and, at whose court, were seen, at the same period, two captive kings as the trophies of his skill and valour.

There is scarcely a reign in the English history that should be read with more caution by the serious youth. The dignity, the bravery, and the ardour of this monarch surprise and delight us. To the heroines as well as heroes, who figured in this distinguished reign, we almost insensibly ascribe the warmest praise. We are imperceptibly borne away with the enchanting narrative by the astonishing instances of individual valour, and the wonderful achievements of handfuls of men; nor is it till we call to mind the searching question, and its scriptural answer, "Whence come wars among you? come they not hence, even of your lusts?" or feel somewhat of the sweet spirit that dictated them, that we begin to view in their

just light those scenes of blood and death. How appalling their consequences! Thousands, and tens of thousands, of accountable creatures, at once hurried into a tremendous eternity; immense treasures expended in preparations of destruction, which might have dried the tears of many an orphan, caused the hearts of numberless widows to sing for joy, diffused the means of scriptural knowledge through many a kingdom, and, in untold ways, might have answered the calls of a noble benevolence! How lamentable that such talents as those of Edward should have been employed in destroying, instead of benefiting, mankind!

We are the more anxious that the Christian youth should make a profitable use of such narratives as those with which this reign abounds, because similar descriptions form so large a portion of general history, and on them the writers have often delighted to dwell. Not only has the historian, but the poet, the painter, and the musician, have severally contributed to give an interest to the subject; and even the themes of domestic conversation have too often eulogized the exploits, and pronounced those great who engaged in them, but who will hereafter appear among the least, if not the worst, of our species. Indeed popular opinion seems not only in general to justify them, but is, if we mistake not, rather in favour of their recurrence. Nor is this surprising, considering the depravity of our nature, and how nicely adapted is military glory, as it is called, to the pride of the human heart. The glitter of arms, the grandeur of the movements, the splendour of the dress, and the enchanting influence of the music, have conspired to lead many a youth astray; and who is there that has had opportunities of witnessing these powerful attractions, who can pronounce his heart to have been altogether uninfluenced by this combination of allurements? From such antichristian scenes it is good to turn to the Redeemer's history, and to contrast with all this destructive pomp the instructive humility and simplicity of his example,

not forgetting the transcendent blessings resulting from his benevolent life and voluntary death, as well as the holy tendency of all his precepts.

But we proceed to notice a victory more pleasing to the serious mind, than any of those to which our previous remarks have referred, which Edward gained over the antichristian power of Rome. Tribute to whom tribute is due is an admirable scriptural injunction, with which its author was the first to comply; and proves the pacific and spiritual nature of the Redeemer's kingdom. But a tribute invented and extorted, as was that which England had now been long accustomed to pay to the papal see, served no other purpose than the destruction of civil and religious liberty, and was alike disgraceful to the receiver and the contributor. Edward had paid it during some years of his minority, but soon resolved, with the approbation of his parliament, to discontinue it, fearless of that power which had imposed it, and distinctly expressing his disapprobation of the conduct of that weak prince who submitted to its commencement. Nor was this all; church patronage, so long exercised by the Pope, was abolished, and appeals to his court severely punished: so great indeed was the hatred of the parliament against the court of Rome, that they maintained that plagues and other national calamities were among the judgments to be expected from a connexion with that power; and justly and bitterly did they complain of its exactions, which they declared to exceed five times in value the taxes of the king.

An admired historian has said, that "men, who talked in this strain, were not far from the reformation, but Edward did not think proper to second all this zeal." There is considerable truth in this remark; and certainly an external reformation began to dawn. But let our young friends never forget, that all reformation will be but partial, until the human mind is humbled, enlightened, and purified, by the operations of the Holy Spirit.

H. S. A.

Obituary.

SUDDEN DEATH OF ELIZABETH WHITE,

*At the Baptist Meeting-house, Saffron
Walden, October 15, 1820.*

IF there be one consideration more awful and affecting to a pious mind than another, it is the heedlessness and apathy which exist in the world with reference to a preparation for death and eternity. Nor is there a principle upon which we can account for it, separate from the dreadful depravity of human nature, and the powerful and prevailing influence of the great foe.—That the few trifling pleasures and baubles of a world, which is at best uncertain and every moment passing away, should usurp and occupy as their right the throne of the heart, while the voice of the Eternal, in the accents of mercy, is inviting the attention to the imperishable pleasures of religion;—that the terrors of eternal perdition should be glaring on the one side, and the joys of Heaven inviting on the other, and yet that each should be disregarded with a sort of inveteracy that excludes the consideration and the thought of them;—in a word, that, while the smallest trifles will engage, and please, and agitate, and alarm the mind,—the Great God should be the only being that excites no apprehension either of hope or of danger; and Eternity the only subject viewed without alarm; and the soul the only thing neglected;—argues a state of apostasy and alienation from the supreme Benefactor, which may well excite his anger, while it is the fruitful source of all the misery of mankind.

Against such an infatuation, alarming Providences, (and among them the removal of one after another by death,) are constantly and powerfully making their appeal.

Happy they who hear the sound, and like her, to whom this little Memoir is devoted, leave behind them a pleasing and consoling testimony that, “absent from the body,” they have entered a state of perfection and glory, and are “present” and blessed “with the Lord.”

It was on the 15th of October, 1820—in the midst of the solemn ordinance of the Lord's Supper,—and while her father was handing round the bread, that the subject of this Obituary, in the twentieth year of her age, and in the very bloom of health, *dropped down in the vestry and instantly expired!*—Her father saw her fall, and immediately hastened to her help; but it was only in time to perceive the last faint gasp, which preceded the total extinction of the vital spark. The emancipated spirit in a moment left its tenement of clay; and, ere the body could be removed from the sacred place in which it fell, as we have every reason to believe, was partaking of the banquet above.

It was not until within a few minutes of the commencement of the afternoon service, that she complained of a *palpitation of the heart*. This, however, was not so great as to excite in her any alarm. She attended the public worship as usual, and was waiting in the vestry, while her worthy father and mother were partaking of the appointed memorial of their dying Lord, when the fatal signal was given; and Death, without a moment's delay or a moment's warning, hastened to execute his gloomy commission.

The impression of an event, at once so awful and so unexpected, was not less extraordinary than the event itself. The kind and respectable family, of which she had been so long an ornament and a comfort, was plunged into the deepest grief. The whole town was filled with solemnity. The congregation and the

church in particular felt the shock. Every countenance and every conversation seemed to unite and say—'It is the voice of the Lord'—'it is the hand of the Lord.' The affecting Providence was improved by a funeral discourse on the following Sabbath afternoon, from that prayer of the Psalmist, (Psalm cix. 27.) "*That they may know that this is thy hand; that thou, Lord, hast done it!*"

In an event of this description, however, one of the first questions which arises in a pious mind, has to do with the *prepared* or *unprepared state* of the individual, who was thus suddenly called to appear with her account before the supreme Tribunal. And it is a source of no small satisfaction, that to such an inquiry we can give a favourable reply. She was not in communion with us; nor was there any *positive* evidence, arising from any outward *professions* of her love to Christ; but such were the *circumstantial* proofs of it as warrant the most pleasing conclusions concerning the present and now unalterable condition of her soul. To these I shall give no colouring of my own, but simply state them, as *the uniform testimony* of her father, and mother, and governess, and friends, added to my own personal knowledge of her for little short of twelve years.

In obedience to her parents, and a strict and inviolable regard to truth, she was an example somewhat extraordinary, and to which it is much to be wished there were no exceptions. Neither her father nor her mother can remember *a single act of wilful disobedience*, or *a single instance of falsehood at any time of her life*. They never saw her temper improperly ruffled by anger, nor do they remember to have heard an improper expression proceed from her lips; so unusually placid, serene, and meek was her natural disposition. To use the words of one, who had always been with her, and whose knowledge of what is necessary to form the Christian character, is as accurate as that of any one I know,—"Sir," said he, "whether she was converted or not, conversion could have made no difference in her outward deportment. It

could not be more correct than it was."

That outward morality, amiable and excellent as it is, and deserving of universal imitation, may exist without a saving acquaintance with Jesus Christ, and a living faith in him as an atoning sacrifice, is readily admitted. In her case, however, there is great reason to rejoice that it was not unaccompanied by those other circumstances which give a definite and decided cast to the character. She had a powerful attachment to the house and the people of God. She was seen, when she was not aware that any eye was upon her, but the eye of Him "that seeth in secret,"—*engaged in prayer*. The books she selected as her choicest treasure, were such as had to do with God and Eternity. And among the manuscripts which she left behind, was the following Hymn, which was sung at the close of the funeral sermon, into the spirit of which she appears so much to have entered, that she copied it; the bare copying of which is sufficiently indicative of her approbation of it,—the knowledge she had of the dying love of the blessed Jesus, and the desire she felt to be interested in that love for ever.

"Calm as the Summer's setting sun,
Let my last moments be;
And, when my work on earth is done,
Receive me, Lord, to thee.

2

Let no dark cloud o'erspread my mind,
When hence my spirit flies;
But let me heavenly comforts find
T' allure me to the skies.

3.

One favour more I humbly crave
Thy glory to extend,
Let me proclaim thy power to save
Till death my labours end.

And, when my final breath draws near,
Permit my tongue to tell
How saints, through Christ, surmount
their fear,
And conquer Death and Hell."

Such was the end of the mortal career of one, who, on the morning of the day on which she died, bade as fair to live as any now alive. O could some messenger from the other world but have whispered in

her ear the day before her exit,—*'to-morrow you will be brought home dead,'*—how solemn, how overwhelming, would have been her feelings! What an anxious desire would it have excited, at every interval of sober thought, to be ready for the fatal stroke! But it was not to be! The wisdom of God has concealed futurity from our view, and all that is before us is wrapt up in obscurity and darkness.

To improve this event in a few words, so that it may be productive of some good to those who survive her, is the only thing that remains in this solemn and yet consoling Memoir.

It should be a warning to the young. It should awaken to serious thought such as are presuming upon future life. It should show us the uncertainty of every earthly good. It should teach parents and children to be on those terms with one another, in the fulfilment of every relative obligation, that they may be ready to part in any place and at any moment. It should increase in every mind the anxiety to be prepared for the life to come. It should render the world less attracting,—religion more interesting,—Christ more precious,—and the salvation of the soul more important in our view. O could those lips, which are now sealed in silence, be opened once more to address but a few short sentences to those who survive her, what can we suppose would so readily flow from them as sentences and sentiments like these,—*'Foolish people, to be so absorbed in the trifling cares and pleasures of such a world as this! O could you but see what I have seen, and feel what I have felt, you would forget every thing else! O delay not the important concerns of your soul till it be too late! Listen to the invitations of Divine mercy. Acquaint yourselves with Christ and be at peace. And you, my young friends in particular, let religion be the joy of your heart, the business of your life.'*—But her lips shall no more utter a sound! It is for us to profit by the silence, while we adore the hand that has closed them for ever.

MR. THOMAS TURLAND.

Mr. Thomas Turland was born at Bugbrook in Northamptonshire. His parents were respectable and moral; and trained their children up in habits of sobriety and industry, in the principles of the established church, to which Mr. Turland was firmly attached in early life. His first serious impressions arose from hearing a sermon preached by the Rev. Mr. Hervey, at Collingtree near Northampton. From this time he became dissatisfied with mere moral preaching, being convinced that he needed a better righteousness than his own; and so powerfully was this truth impressed on his mind, that, Northampton being the nearest place where the gospel was preached, he became a hearer of the late Mr. Ryland, which exposed him to much ridicule and persecution from the inhabitants of Bugbrook, as he was the only person of the village who dissented from the church. He also fully expected that his attendance at Northampton would lead to the loss of his farm, which was rented of a clergyman; but his fears were not realized. The preaching at Northampton was suited to the state of his mind; and for many of the pious hearers he felt a Christian affection. But at this time he had great objections to their practice of baptism by immersion, and pitied them as mistaken in this particular. A sermon preached on the subject at Clipston, by the late Mr. Fuller, was the means of removing his objections, and convinced him that believers' baptism was a gospel ordinance, and an important Christian duty. Soon after this he was baptized at Northampton, and became a member of the church under the pastoral care of the present Dr. Ryland. From this time to his death, Mr. Turland's house was open to good men of all denominations; and as he felt a peculiar solicitude for the salvation of his neighbours, he, with much difficulty, obtained a license for preaching in a house at Bugbrook. Many ministers, who are no more, and many who are yet living, favoured Bugbrook with their la-

hours; nor was their preaching in vain. Many were awakened, and in this Mr. Turland's heart rejoiced. He was eminently qualified for conversing with the inhabitants of the village on their eternal concerns, and had much reason to believe that his conversation was owned of God for the salvation of many, who died rejoicing in hope. He had the honour and satisfaction of introducing the gospel to Bugbrook, and an adjacent village called Grimscott. At the former a church is raised, of which he was Deacon: at the latter, a house is licensed, at which a Sabbath evening lecture is preached, and well attended. The piety of our departed friend was simple and modest, manifesting itself by acquaintance, rather than discovering itself to every beholder. He had a deep sense of depravity, and a humble dependence on Christ for salvation. The last conversation the writer had with him was on death, though he was then in health. Speaking of his own dissolution, he said, "I shall come as a poor sinner to Jesus Christ, as at the first moment I believed." He repeated the words of Watts,

"A guilty, weak, and helpless worm,
On thy kind arms I fall."

He reckoned it one of the greatest honours of his life to be employed in supporting the cause of Christ. He truly honoured the Lord with his substance; few cases were presented to him without success. And though he occupied a large farm, and was quite a man of business, yet he generally found time to attend on all the meetings of Christians in the neighbourhood, which had for their end the promotion of the cause of Christ. Even in harvest, his business was, in his estimation, an insufficient excuse for non-attendance. He remarked, that business always prospered most when we were the most regular and punctual in obedience to God. He was a man universally respected, and often employed as trust for widows and orphans, being skilful in settling the affairs of families. His last journey was on this business, on behalf of a bereaved family, who

had once been his neighbours. The journey was about thirty miles, which he performed with ease on horseback; but shortly after his arrival, he was taken ill; and medical advice was immediately called in by the family he came to serve. The means used seemed to have the desired effect: so that next morning he appeared better, and undertook to return home to Bugbrook, which he accomplished better than he feared. He reached his own house early on the evening of Wednesday, February 3, and, though unwell, was remarkably cheerful. A friend had called at his house that evening, in her way to Newport-Pagnel, to visit an afflicted sister, who, Mr. Turland thought, would be in glory before her arrival there. He endeavoured, in the most tender and Christian manner, to prepare her mind for the event, observing the impropriety of excessive sorrow at the removal of so pious a person. On her arrival at Newport, she found, as Mr. T. had suggested, that her sister was no more. He then retired to bed, and slept comfortably through the night; and in the morning felt himself better, and proposed getting up to breakfast. But the All-wise Disposer of events had otherwise determined; for in the act of dressing, he fell asleep in Jesus.

His death was lamented by all the inhabitants of the village, who were convinced that they had lost one who sought its welfare. The poor have lost a benefactor; and they who had the privilege of an intimate acquaintance with him, have lost a steady, faithful, and judicious friend. The church of which he was a member and an officer, has lost one, the study of whose life it was to promote its prosperity. His remains were deposited in the burying-ground belonging to the Baptist Chapel at Bugbrook, February 10, 1819, and a funeral sermon was preached on the following Lord's-day, to a crowded and deeply-affected audience, from Psalm cxvi. 15; "Precious in the sight of the Lord is the death of his saints."

Bugbrook.

J. W.

MRS. ESTHER SAUNDERS.

Mrs. Esther Saunders was born at Havant, in the county of Hants, 1745. She was the fourth daughter of Mr. John Poore, a respectable grocer of that place, whose desire it was to train up his children in the nurture and admonition of the Lord. Her mother died before the children could estimate her value, and her father married again. A pious uncle, named Benham, who resided at Whitchurch, offering to receive one of the children, it was for some time concluded that the eldest should be sent; but *Esther* was the favoured child, whom Mr. B. took under his kind protection when she was but seven years of age. Here she enjoyed the advantages of a religious education, and, by her attention and good conduct, gained the affection of her aunt. She regularly attended, with her relatives, the ministry of the highly-esteemed Mr. Charles Cole, pastor of the Baptist Church in that place upwards of fifty years. This servant of God was the honoured instrument of her conversion when she was about twenty years of age. His spirit some years ago winged its flight to glory. The recollection of his name and character was precious to Mrs. S. on her dying bed.

About the age of twenty-two she made an open profession of her faith, and of her love to God, by baptism. Before she had completed her twenty-third year, she was married to Mr. Joseph Saunders. They were united in the ties of conjugal affection and Christian love for fifty-three years; during which time they lived in many different places, where they assisted and built up churches, and devoted their time and property to the service of God, and the advancement of his kingdom. Many persons in easy circumstances are forgetful of the hand that bestows their temporal blessings, and possessing every comfort this world can afford, do not recollect the distressed and indigent; but this was not the case with Mrs. S. Her generosity, (according to her means,) was very great, and her extensive charities testified her gra-

titude to the bountiful Giver. When sitting by a cheerful fireside in the gloom of winter, she reflected, with thankfulness and humility, on her innumerable and undeserved mercies; and considering that it is not enough to say, "Be ye warmed, and be ye clothed," has sent relief to the neighbouring poor. She was uniformly humble, peaceable, and holy; retired, unambitious, and unassuming; yet a faithful, but gentle reprover. She was a mother in Israel, a nurse to young converts, the counsellor of the inexperienced, and the comforter of the afflicted. Many who are now in glory, and others who are in the road to it, have reason to bless God for her, as the instrument of their spiritual improvement. Well instructed herself, she was able to administer instruction to others.

One among the many amiable traits in her character, was an aversion to hearing her own praise. When any person mentioned her fervent piety and exemplary life, she would exclaim, "Oh! you know not what a poor creature I am;" and would lament that so high an opinion should be entertained of her. Much of her time was spent alone in meditation and prayer. When in business, she frequently mentioned her indifference about the attainment of great things in this life, and her wish to relinquish the affairs of the world; and her bereaved and afflicted partner can testify to her having manifested, for the last thirty years, an entire disregard of its pleasures or attainments. Although unincumbered with a family of her own, she generally kept one or more of her nephews or nieces, who live to regret her loss, and to pay the just tribute of their testimony to her affectionate and maternal treatment, and to her continual prayers, tears, and counsel. When she expressed affection, her language was sincere: all her words were guided by the law of integrity.

In 1815, she returned to Whitchurch, to spend her latter days there:—a town rendered dear to her from its being the place where she received her earliest impressions. Towards the year 1820, nature gra-

dually, and almost imperceptibly, decayed: her mansion was preparing above, and she welcomed every symptom of dissolution. The messenger Death gently approached, and she was undisturbed at his appearance. Her consolations were firm, composed, and regular; proving the reality of the assertion, "Thou wilt keep them in perfect peace, whose minds are stayed on thee."

On Monday, July 12, when a little revived, she said, with tears, in the presence of her afflicted husband and others, "Oh! if I recover a little, I cannot say, as many do, I will be better than ever, and never sin again. No, no, no." Then, after expressing her entire dependence on Divine help, she added, "It is my earnest desire to live more and more devoted to Christ, and that my walk may be more close with God." All were deeply affected: it was a solemn and affecting scene. When asked by her minister, if Jesus was present with, and precious to her, she answered with confidence, humility, and simplicity, "He is my Saviour." The nature of her complaint, and her constitutional calmness, prevented her from saying so much as she desired; for her spirit yearned with tender compassion over those she was leaving behind. Upon its being said to her, "It is a very great recommendation to religion that you have enjoyed it so many years, and now find it so

strong a source of consolation;" she replied, "Yes, it is indeed, and the covenant of God standeth sure; he is ever faithful to his promise." Her intellects remained unimpaired to the last, and also her senses, excepting taste for food, which she lost some time previous to her death. She was confined to her room one month and three days, suffering pain without murmuring, and breathing holy resignation and divine submission. She departed without a struggle, on Tuesday evening, August 18, 1820, surrounded by her relatives and friends. Her countenance, though bearing the impression of death, was as calm as a summer evening. Her remains were interred the Monday following; and the succeeding Sabbath evening an appropriate discourse was delivered by Mr. Philip Davies, from Rev. xiv. 12, 13. Mr. S. Bulgin of Poole, and Mr. Fletcher of Longparish, (places where she had lived, and where her memory was highly respected,) preached also from the same words, and at the same time.

The following texts of scripture were impressed on her mind during her illness: *The redemption of their soul is precious, and it ceaseth for ever*, Psalm xlix. 8; *And there shall be a new heaven and a new earth, wherein dwelleth righteousness*, 2 Peter iii. 13. She is now in the enjoyment of the heavenly inheritance;—of that rest which remaineth for the people of God.

Review.

Memoirs of the Rev. Dan Taylor, late Pastor of the General Baptist Church in Whitechapel, London; with Extracts from his Diary, Correspondence, and unpublished Manuscripts. By Adam Taylor; with a Portrait, 8vo. Boards. Pp. 345, 7s. 6d.

THIS interesting and well-written work is the production of the Author

of the History of the General Baptists, in two volumes, which was reviewed by us in the early part of last year. The history of the "New Connection" was detailed in the second volume, and in that account the subject of these Memoirs was most prominent.

Though there are many parts of this volume from which we could extract matter very honourable to

the character of Mr. Taylor; we consider that he appeared most conspicuous in his labours as a religious reformer. The minister who undertakes to reform a corrupt religious community, will require talents of no common kind; such a combination of knowledge, piety, zeal, and fortitude, as are seldom found in any individual; but which are essentially necessary for the accomplishment of such a design. To say that the late Mr. Taylor appears to have possessed these qualities in an eminent degree, is bestowing upon his memory a meed of praise, to which but few of our race have been entitled.

The General Baptist Denomination, when Mr. Taylor first joined it, had sadly degenerated from the orthodox principles of its founders; and the evangelical and burning zeal which he felt for the honour of his divine Master, and for the purity and increase of his church, was as if "new wine had been put into old bottles;" which, from being incapable of extension, were soon exploded. The adherents of Matthew Caffin, and the Socinianism which he first introduced into that respectable body of Christians, were too numerous and powerful for the small remnant that still adhered to the orthodox principles of Thomas Grantham, their principal writer during the seventeenth century; and there was no alternative to be adopted by them, without sacrificing "the truth as it is in Jesus," but that of effecting a separation, of which Mr. Taylor was the principal instrument.

The extracts from the Diary and Letters of Mr. Taylor prove him to have been a man of habitual piety and good understanding. The review of his character, by the writer of the Memoirs, is very creditable to his judgment and talents: he has accomplished what appears to have been his object, the exhibiting of his relative as a model for the imitation of other ministers. For the last seven years of his life, the biographer admits that "his mental faculties evidently failed;" and to this cause he attributes some circumstances which had exposed the subject of his Memoir to censure. He says,

"To this infirmity of age, almost unavoidable in the circumstances in which he was placed, may be ascribed much of the trouble that embittered his latter days, and caused his sun to set with less effulgence. In short, he was a man, and imperfection clings close to the human character in its most exalted forms. But, though his intellectual powers were in a degree debilitated, yet his moral and religious principles retained their full vigour; and, to the last, he was incapable of acting designedly contrary to what he believed to be the dictates of duty. Whatever imperfect principles he might assume, or however inconclusively he might reason from true principles, he always meant to do right; and would have sacrificed life itself rather than deviate from what he esteemed the will of God."

We can cordially recommend this volume, as containing much profitable information; though it is probable our readers will disapprove of that part of Mr. Taylor's creed, which was opposed to the doctrines of sovereign and electing grace, and which, in our opinion, is in direct contradiction to the spirit and design of the Apostle's queries, "Who maketh thee to differ from another? And what hast thou that thou hast not received?"



A Defence of 'Baptism a Term of Communion,' in answer to the Rev. Robert Hall's Reply. By Joseph Kinghorn.

THIS elaborate and argumentative performance is divided into twelve chapters. The subject, probably, will secure more attention hereafter than it has yet obtained in our own denomination and in others. Without attempting, at present, to enter into the argument on either side, we shall give the contents of the chapters nearly in the Author's own words.

The first is entitled, Introductory Observations. The second is on the Statement of the Controversy. The third examines Mr. Hall's reasonings in the second and third chapters of his Reply. This is subdivided into seven sections. The fourth is on the Connexion between the two positive Institutes; and includes five sections. The fifth is on dispensing with a Christian Ordinance. The sixth

is intended to expose Mr. Hall's misrepresentations of the argument respecting the ground of dissent. The seventh represents the Pædobaptists as necessary parties in the present controversy. The eighth examines the Scripture Injunction respecting Forbearance. The ninth is on Mr. Hall's argument for communing with Pædobaptists, because they are part of the true Church. The tenth considers the charge of excluding, excommunicating, and punishing other Denominations. The eleventh shows that Mixed Communion was unknown in the ancient Church. The twelfth is occupied with "the Conclusion."

We should not forget to say, there is also a Preface of twenty-three pages, which contains much valuable information on the history of this controversy, from Dr. Featly to the Rev. Charles Jerram.

Whether Mr. Hall will make a rejoinder, we have not heard; we sincerely wish he may—under the impression which we feel, in common with our readers, that in some way or other it will be useful. The subject is certainly not yet understood by thousands of those who love our Lord Jesus Christ in sincerity. But the time is coming when the Angel of the Apocalypse will appear with a "golden reed to measure the city, and the GATES thereof, and the wall thereof;" and then every thing will be found in its proper place. Even now the divine oracle seems to cry aloud, "Rise, and measure the temple of God, and the altar, and them that worship therein." Rev. xxi. 15. and xi. 1.

"Georgianna," or Anecdotes of George III. with a Selection of Poetical Effusions, and other Eulogiums on his Character, and on that of His Royal Highness the Duke of Kent. By Ingram Cobbin.

THIS book contains a considerable number of anecdotes of our late Sovereign, which we believe have been published, in many ways, all over the kingdom; and neither the accuracy with which they are related are we able to avouch; nor the necessity of publishing them again, in such a collection as the one before us, shall we affirm or deny. There is, however,

one thing of which we are confident,—namely, that the Author was under no necessity of giving us the same relations twice over in such a book as this. Yet, in page 16, we are told of the Monarch's attachment to the study of Topography, and in page 79 we find the same thing related again. In page 32 we have an account of Dr. Johnson's interview with the King; and in page 81 it is repeated. It is true this would do very well for a mere book-maker, and so would the long extracts from printed sermons, which have recently been very generally read; as well as effusions from Magazines and Newspapers, which have had a late and extensive circulation.

Original Letters from the Rev. John Newton, A. M. (late Rector of St. Mary Wolnoth) Author of Omicron's Letters, Cardiphonia, &c. to the Rev. W. Barlass, late Minister of the Gospel in New York. 12mo. 190 pp. bds. 4s. 6d.

FIVE Letters of Mr. Barlass contain 62 pages; twelve of Mr. Newton, 122. They were written from 1777 to 1783.

Mr. Barlass

"was born in Scotland, in the parish of Fowlis, about eight miles from Perth. He entered the sacred ministry in connexion with that body of Christians usually denominated Antiburgher Seceders, and was settled at Whitehill, in the parish of New Deer, about thirty-six miles from Aberdeen, where he continued until the year 1797. The circumstances which led to a separation from his congregation, and which produced his emigration to America, are not material to the reader. After his arrival in New York, August 27, 1798, he undertook the tuition of a number of boys in the classics, and continued in this employment with reputation and usefulness until August 1800; when he commenced the business of a bookseller and stationer, which he pursued till his death, January 7, 1817. In this station he was peculiarly useful, by importing from Europe, and collecting from various quarters, an assortment of the most valuable, curious, and rare books in divinity, and in the learned languages; thus supplying wants which could not otherwise be satisfied in

this city. Mr. Barlass was a zealous, faithful, and impressive preacher, and acquired a high degree of popularity with the members of the society among whom he officiated. Wherever he displayed his talents, he was attended by a crowded auditory; and many of the congregation at Whitehill, which was greatly attached to him, to this day deeply lament the loss of his services. He was a judicious divine, a man of extensive reading, and a good classical scholar. In his manners he was mild, and without affectation; modest and unassuming in his deportment; of a sociable disposition, but much abstracted from the world; of ardent piety; humble, patient, and submissive to the will of his heavenly Father, under a severe and distressing malady, with which he was afflicted for many years, and which at last brought him to the grave. The correspondence between Mr. Barlass and the pious and celebrated John Newton, took its rise from the difficulties and perplexities which agitated his bosom, when about to enter upon the work of the ministry; and was intended to elicit the advice and direction of that excellent man, for whom Mr. Barlass had a high veneration. "The effect corresponded with his expectation."

These letters embrace a variety of topics, and are both entertaining and instructive. There is much information in them; but it cannot always be implicitly depended upon;—witness the following from good Mr. Newton.

"The Baptists are divided into General and Particular; the latter, and sounder, is, I believe, the larger part. They are a respectable people, have many good ministers, are tenacious of the truth. They are, I think, over zealous about the point of baptism, and their numbers are kept up and increased, more by the proselytes they gain from among other denominations, than by conversions under their own preachers." P. 131.

Who amongst us does not know that this statement is incorrect? Will any person say that one member of our churches in a hundred was converted under the ministry of our Independent brethren? If Mr. Newton means, that our churches are kept up and increased by persons from the church of England, after the death or departure of an evangelical minister, we rejoice that we have had many members who were converted under such ministers, and

that it was in our power to afford them an asylum when they could no longer hear the gospel in their own church. But who will say that at any time the numbers of our members flowing from that quarter was greater than the number converted under our own preachers?

Did Mr. Newton think us over zealous about the point of baptism? And do not all Christians think those who differ from them over zealous about the points of difference? Various are the charges brought by Christians one against another. Some are charged with bigotry, whilst others are charged with being fierce for moderation; some are charged with always bringing forward their peculiar sentiments, whilst others are charged with being overbearing towards their brethren, and with a desire to impose silence upon them, at the same time that they are by no means backward to expose to view their own sentiments upon the same subject.

Tantane animis cœlestibus iræ?

It is high time for strife, and crimination, and recrimination, to cease. Are we not brethren? Let us not, however, connive at each other's faults; only let our reproofs flow from, and be mixed with, love. Are we not all members of the same body? The hand sometimes lays a caustic upon the arm; but it arises from love. If one member suffers, the other members suffer with it. Let Christians be "kindly affectioned one to another, with brotherly love, in honour preferring one another." And if any members of the body be thought to be "less honourable," upon them let their brethren "bestow more abundant honour." These remarks are not excited by the spirit of good Mr. Newton. We wish that all Christians were as affectionate and as meek as he. But we presume that they can never be unseasonable; and we address them to Christians of all denominations, not excepting our own.

A View of the Nature and Government of a Christian Church, collected from the Holy Scriptures,

particularly the *New Testament*. By the Rev. T. Jarvis, Minister of Albion Chapel, St. Helier's, Jersey. (June) 1820. 42 pages. Sewed. 18mo. E. Perrot, Jersey.

The Constitution, Order, and Discipline, of a New Testament Church. Originally published above a Century ago in England: Re-written and re-published by John Chamberlain, Missionary in India. With a *Recommendatory Preface* by the Rev. Joseph Ivimey. Holdsworth (June) 1820. 143 pages. 18mo. Boards.

THESE two publications in some respects so much resemble each other, that it might have been supposed that the latter gave rise to the former. We are persuaded, however, that this is not the case; for, although it was not impossible that Mr. Jarvis should have seen the original work from which the latter was formed, yet the circumstance of both being attentively and faithfully drawn from the sacred volume, and confirmed by innumerable texts extracted from it, of itself sufficiently accounts for the similarity.

The former of these works contains a clear and methodical exhibition of all that is said in the word of God, and in the New Testament particularly, concerning the nature of a christian church; its members; the admission into it; its formation; the advantages of fellowship with it; its ordinances; its officers; and their duties,—as well as the duties of the private members;—and concludes with some reflections. It is an excellent manual for church members.

The latter work, by its greater number of pages is enabled to take a somewhat wider range, as well as to dwell more largely upon each particular. There is scarcely any thing that relates, either directly or indirectly, to the constitution and officers, or to the duties of the members, of a christian church, which is not treated of in it. It contains a vast deal of useful matter in a small compass. Though Mr. Ivimey has done well in recommending it, it stands in need of the recommendation of no one: the reader can scarcely open it any where, without being both instructed and delighted. We have not room for extracts: we will therefore only add, that one part of the work consists of *Interrogatories*, to which judicious answers are given, amongst which are the following;—"In all cases of offence, are the same procedure and the same rule to be observed towards all in

the church, or not? When a person is justly excluded by the church, how far does this exclusion extend? Does the power of the church lie in the majority, and are the minority always to acquiesce in their determinations? Are the sisters an integral part of a church to which references are to be made, and in which authority resides and is to be exercised?—and that another part contains the following Cautions, together with many others, all of which are treated in a very instructive manner;—1. Let the Churches beware that they do not set the door of the sanctuary open *too wide*; 2. Beware that you keep not the door of the sanctuary *too close*; 3. Beware that you keep the door of the sanctuary *well guarded*; 4. Beware that you keep the sanctuary *pure*; 5. Beware how you assume a *legislative power*. The discussion of these subjects is highly interesting, and shows the author to have possessed a very superior mind, as well as to have been a man of true piety.

LITERARY INTELLIGENCE.

Just Published.

Tea-table Talk; By Robert Burnside, Author of the *Religion of Mankind*. 3s. 6d.

Rev. G. C. Smith's Works and Portrait. 24 Parts. 5s. Half-bound.

Prayers for Sunday-school Children. By A. Bishop. 2d. or 1s. 8d. per Dozen, Holdsworth.

The Beauties of Mozart, &c. adapted to popular Hymns, with Accompaniments for the Piano-forte, &c. By an eminent Professor. 4to. 1l. 11s. 6d. Bound.

Brook's History of Religious Liberty, 2 Vols. 24s.

In the Press.

Anston Park: a Religious Tale. 12mo. Holdsworth.

Memoirs of the Rev. Mark Wilks, late of Norwich; by his Daughter. With a Portrait.

W. Baynes and Son's Catalogue of second-hand Books, in many Languages, will be published December 30. Their Catalogue of modern Books is published.

Arminii Spectrum: a Supplement to Ness and Owen.

Intelligence, &c.

BURNING OF WIDOWS IN INDIA.

*Extract of a Letter from Mrs. Randall
(Widow of the late Mr. Joel Randall, a
Missionary at Serampore,) to Mr. Ivimey.*

DEAR SIR,

When I passed through London on my return from India, I informed you what I had seen of the burning of widows, and how desirous I was that a petition should be presented to the Company, or to the Parliament, beseeching them to interfere and prevent those shocking practices from being repeated in any of the British dominions in India.

My feelings have been again roused to the consideration of that subject, by a letter from Mr. Pearson, in the Evangelical Magazine for the present month. "O that my head were waters, and my eyes fountains of tears, that I could weep day and night for the widows of India!" While I resided at Serampore, hearing that one of my Hindoo neighbours intended to burn with the corpse of her husband, I went for the purpose of conversing with her, and found that she would be obliged to go out of Serampore for the purpose, *as the Danish magistrate would not permit her to burn there.* No sooner, however, did she apply to an English magistrate but she obtained leave to immolate herself on her husband's funeral pile! I was with her when the servant of this gentleman came with his permission. This announcement was a sore trial for her five children, for till now they had been kept in a state of doubt whether their poor mother would burn or not. *I never shall forget the screams of the eldest son when he was told that he must set fire to the fuel at his mother's head!!* I turned myself to a bramhun and said, "Why do you suffer this?" He replied, "*It is a very bad custom!*" Thus you see that the bramhuns themselves seem tired of the horrid practice, and are only waiting for authority from the "Company" to put an end to it. And are not the "Company" participating in the guilt till they do so? And are we quite sure that Christians in England will not fall under a similar charge until they use every means to prevail with persons in power to bring this horrid practice to a perpetual end?

I feel so much upon this painful subject, for I can never forget the cries of the orphans in India, that if any one who is competent should draw up a petition to his Majesty; if no one else would present it, I would, if permitted, take it to the throne myself; knowing that "the king's heart is in the hand of the Lord, who can turn it as the rivers of water are turned." I am persuaded, were I in the presence of some of our honourable Members of Parliament, they would not deny me my request, and use their influence to stop this shocking practice. I am not in the habit of making apologies: if I were to make one for troubling you with this letter it should be, "*Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.*"

ANN RANDALL.

Salisbury, Nov. 6, 1820.

ASSOCIATION.

WILTS AND SOMERSET.

THE Twenty-ninth Meeting of the Wilts and Somerset Association was held at Penknapp, September 26. Mr. Ayres of Keynsham preached in the morning, from Luke xiv. 23; Mr. Shoveller of Melksham in the afternoon, from Isaiah xlv. 24; and Mr. Winter of Beckington in the evening, from Daniel vii. 14. Messrs. Roberts, Lush, Mitchell, Smith, Gough, and Edminson, engaged in the devotional exercises.

The next Meeting to be held at Mr. Saunders's, Frome, on the Tuesday nearest the full moon, April, 1821. Mr. Townsend of Paulton to preach.

NEW MEETING-HOUSE.

SANDY-LANE, NEAR DEVIZES.

ON September 17, 1818, a new Meeting-house in the Baptist Connexion was opened at Sandy-lane, near Devizes,

Wilts. Three sermons were preached on the occasion;—that in the forenoon by Mr. Saunders of Frome, from Psalm xlv. 1—4; that in the afternoon by Mr. McFarlane of Trowbridge, from Psalm cxviii. 25; and that in the evening, by Mr. Elliott of Devizes, (Independent,) from Isaiah lv. 6.

Mr. Stennett of Calne, and Mr. Good (Independent) assisted in the devotional parts of the service. The audience were both numerous and attentive throughout the day, and many found it to be a season of refreshing from the Divine Presence to their souls.

A few persons have been united together in Christian fellowship at this place for about thirty years, and have met for divine worship in a small house which they rented for the purpose; but which they were lately forced to quit, the proprietor refusing to let it any longer as a place of worship. A statement of the circumstances of these poor people was then laid before the Marquis of Lansdowne, who very kindly attended to their case, and in the most generous manner caused a piece of land to be marked out, in an eligible situation, for a place to be built upon, and gave from his own estate a great part of the rough materials for the building; the plan of which was drawn by the Marchioness herself.

ORDINATIONS.

SANDY-LANE, NEAR DEVIZES.

On Wednesday, July 12, 1820, Mr. Samuel Wibley of Wooly was set apart to the pastoral office over the Baptist Church at Sandy-lane, near Devizes, Wilts.

Met at eleven o'clock. Mr. Horton, assistant to Mr. Biggs of Devizes, introduced the service with reading a portion of the scriptures, and prayer; Mr. Shoveller of Melksham explained the nature of a gospel church, asked the usual questions, and received the confession of faith; Mr. McFarlane of Trowbridge, (Mr. Wibley's pastor,) prayed the ordination prayer, accompanied with the laying on of hands, and gave the charge from 2 Cor. iv. 2; Mr. Seymour of Bradford preached to the people, from 1 Thess. iii. 8; and Mr. Wilmot concluded with prayer.

Met again at a quarter before six in the evening.—Mr. J. Dunn, junior, of Trowbridge, prayed; and Mr. Shoveller preached, from 1 Cor. iii. 21—23. The hymns were given out by Mr. P. Anstie, junior, of Trowbridge.

The church here has hitherto been supplied, for the most part, by village preachers from the neighbouring churches: Mr. Wibley is their first pastor. He began his ministry among the Arian Baptists, and was some time pastor of a church of that persuasion at Wedmore, Somerset. One of the most interesting parts of the services of this highly interesting day, was the account which he gave of the circumstances which led him to renounce the Arian, and to embrace the orthodox faith; and the operations of his mind at the time the change took place.

SHROPSHIRE.

JUNE 29, 1820, Mr. W. Keay was ordained pastor of the Baptist church at Wellington, Shropshire. The service commenced with singing, after which Mr. Meabry (Itinerant for the county) read the scriptures and prayed; Mr. Palmer described the nature of a gospel church; Mr. Hollis received the confession of faith; and a very interesting account was given by the minister and the church of the dealings of Divine Providence which led to the union. Mr. Thomas of Broseley offered the ordination prayer, with imposition of hands; Mr. Cooke of Oswestry delivered the charge from Heb. xiii. 17; Mr. Butler concluded in prayer. In the evening Mr. Carr read and prayed; Mr. Palmer addressed the church (under whose ministry in a great measure it was first raised, and by whom Mr. Keay had been baptized) from Deut. i. 38, *Encourage him*; Mr. Sayce concluded the services with prayer. This cause has been very low for some years, and without a pastor; but God in great mercy, and it is hoped in answer to prayer, has at length appeared, and bestowed gifts upon them in the person of Mr. K. he having had an unanimous call for some time to take the oversight of them in the Lord. Since this event took place, four have been added by baptism. The first who offered and was baptized was the pastor's mother. O Lord, we beseech thee, send now prosperity.

✚ In the Nov. Mag. Donington New Church, which follows on the same paper with this, follows Prince's Risborough.

EDINBURGH AND LEITH SEAMAN'S FRIEND SOCIETY.

WE have much pleasure in announcing that this Society, which was instituted a

few months ago, exclusively for the benefit of the seamen at Leith, has already been able to carry into effect an important part of its proposed plans. On Sabbath last, September 17, sermons were preached, for the first time, on board the Westmoreland, lying in the second dock. Public worship was performed at eleven and two o'clock, on the deck of this elegant ship, below an extensive awning. Agreeably to the liberal constitution of this Society, the service in the morning was conducted by the Rev. Mr. Henry of Leith; his text was taken from Matt. iv. 13—22; and the Rev. Mr. Atcheson of Leith preached in the afternoon, from Eph. v. 4, 5. Although the number of vessels in harbour at present is few, yet on each of these occasions the congregations were numerous, and must have exceeded 400. A scene so solemn, and so deeply interesting, has never, we believe, been witnessed in this place; the service commanded the most devout attention, and from the favourable impressions which appeared to be made, the happiest results may be anticipated.

The Society, we understand, has it in contemplation to purchase a vessel, and fit her up as a permanent place of worship, similar to the plan of the floating chapel for seamen on the Thames. This object, as important to the welfare of this meritorious class of men as it is to the prosperity of the nation, we trust will be warmly encouraged and supported by every friend of seamen, and by every friend of his country.

PRESENTATION OF A WELSH FLAG.

SOME months since a Cambrian Society was formed, to promote preaching in the Welsh language on board of ships in the Thames. At a recent Meeting of the Committee, the Rev. G. C. Smith of Penzance recommended the establishment of *Welsh Prayer Meetings*, and offered to have a Flag made, as a signal. On Sunday last, the 5th inst. this minister, accompanied by captains and seamen from different parts of the Thames, and members of the Bethel Union Society, attended on board the "Hope," Capt. Jones, of Aberystwith, to present a Welsh Flag publicly, on the part of this Institution, to their brethren of the Principalities. The "Hope" lay in a tier of ships off Pickle Herring Stairs, opposite the Tower; her deck was crowded—several respectable females attended—the New Flag was very large; a blue ground, yellow star, and a dove

with an olive branch in its mouth, and the words "CYFARFOD GWIBDI," signifying *Prayer Meetings*, in large white letters, adorned the centre. Mr. S. stood by the helm abaft; a studding sail boom was raised perpendicular close to him, and supported by two seamen; one part of the Flag was lashed to the upper part of the boom, and the fly of it was carried out, and made fast to the main rigging on the larboard side. The service commenced at eleven o'clock with reading and prayer; a pious captain and sailor, from the Lower Pool, implored a Divine Blessing. Mr. S. then addressed the assembly from Psalm xx. 5—"In the name of our God we will set up our banners: the Lord fulfil all thy petitions." He remarked, that *banners* or *standards* were usually raised to *distinguish* an army, to *invite* to battle, or to announce a *triumph*. Thus the Flag Bethel was hoisted by English sailors, and CYFARFOD GWIBDI by Welsh. Whenever these were hoisted, they would *distinguish* them as the friends of religion and social order; *invite* them to the conflict of faith; and announce these *triumphs* through Christ, the great Captain of their Salvation. The minister then, grasping the pole, expressed his high satisfaction in presenting his brother seamen of Wales with the significant Flag; he had long been a Flag Officer in Lord Nelson's fleet, and raised many a Flag, but none with so much pleasure as this. When England was threatened with invasion, Volunteer Corps were formed, and Colours were presented unto them; but these invited to the shedding of human blood, and the destruction of our species. "CYFARFOD GWIBDI," on the contrary, was the Standard of Peace, the Star directed to the Saviour, the Dove announced the wrath of Jehovah assuaged, and the words CYFARFOD GWIBDI enjoined prayer for all men, and for *all in authority*. The church of old had sung, "His banner over me is love." Such is the Flag now presented to you; it breathes love to God, to Christ, to Man, and to one another. By this shall all men know that ye are Christ's disciples, if ye love one another. To-day you see on this deck sailors and friends of all denominations, who meet to hail your progress in Christianity. May "CYFARFOD GWIBDI" soon be hoisted in every port in Wales, and in every part of the world where a Welsh ship sails. This interesting service closed by a captain and sailor belonging to the Upper Pool publicly commending their Welsh brethren to God. The approaching Annual Meeting of the British and Foreign Seamen's

Friend Society, and Bethel Union, was then announced, and the assembly informed that this Flag would be displayed at the City of London Tavern on that occasion. By a curious coincidence, the Tower guns, for the 5th of November, fired their usual salute *just as the Meeting closed.*

SPADE HUSBANDRY.

MR. WILLS informs us, that a field of seven acres, situated in the county of Surrey, was, in the last year, prepared for barley by the spade. The labourers employed earned in the winter at the rate of fifteen shillings per week, two-pence per rod being given for digging; and the proprietor considers that it would have cost him double the expense if he had had it ploughed.

FUMIGATION.

To purify rooms, and to prevent contagion, set a saucer upon hot sand. Put upon the saucer half an ounce of common salt, and then pour upon the salt a little oil of vitriol. Stir the mixture, which is of the consistence of paste, with the end of a glass tube. A white smoke will arise, and form in the room a slight mist. Repeat the operation from time to time, frequently stirring the mixture.

Be very careful that the oil of vitriol do not touch any part of the body, or any linen, &c. as it burns every thing it touches except glass. This is the only reason for stirring the mixture with glass. A tobacco pipe, however, or a stick, may be used. Stop the oil of vitriol bottle with a glass stopple.

Poetry.

LINES ON READING THE LIFE OF MRS. HARRIET NEWELL.

HARRIET, farewell! thy bright career is o'er,
For thou hast gain'd in peace the promis'd shore,
Where kindred spirits greet thy sister dear
To bliss ineffable, for God is there.
Who would not wish to act upon thy plan?
Thy course so short, which yet so nobly ran!
Oh! might my wand'ring feet thy steps pursue,
And grace, Almighty grace, this heart subdue!
This stubborn heart, so prone to go astray,
Needs a celestial guide to point the way;
The guide so early sought with pious care,
In heart-felt breathings, and in fervent prayer.
Yes, when perplexing doubts the mind dismay'd,
And sacred duty different paths display'd,
Then to that friend, whose counsels cannot err,
Harriet confided every anxious fear.
But He in mercy oft contracts the span,
And disappoints the hopes and schemes of man.
The zealous wish so long, so highly priz'd,
To which endearing ties were sacrific'd,
Was not permitted to be realiz'd:
For now, entomb'd upon a foreign shore,
Thy ashes rest "till time shall be no more."
Yet from that hallow'd spot a flame shall rise,
T' illumine the darkness of the eastern skies;
Nor to the heathen world alone confin'd,
Where baneful superstition rules the mind,
Bending the laws of nature to her nod,
In human victims to a senseless god;
To Christian realms refulgent rays shall soar,
And kindle energies unknown before,
Till light ethereal beams upon the whole,
And Jesus' banner spreads from pole to pole.

British Missionary Report.

THE Committee of this Institution are fully aware, that a great part of the intelligence which they receive is of such a local nature, as to be destitute of that interest which is usually felt in perusing reports from a remote field of labour. Whilst this may account for their not entering into minute details concerning the prevalence of ignorance, or the progress of knowledge, (which would be to describe what most persons of observation have often witnessed for themselves,) yet amidst the numerous appeals which are constantly made to the benevolence of the Christian public, it is but just that every one should be distinctly heard; and they trust, that the claims of this Society will ever be regarded with the comparative interest which we should naturally feel, on being informed of the raging of the plague in a *foreign land*, or among our kindred in our own country and nation. It is with peculiar satisfaction that the Committee notice the increase of Auxiliary Societies to this Institution; and earnestly hope that they will continue to grow and multiply.

The following is an Extract from the "First Annual Report of the West London Auxiliary" to this Institution, which was read at the annual meeting, held on the 30th of May last, in the Baptist Chapel, Blandford-street, the Rev. John Keeble in the chair.

"There are moments in our experience, when, if our resources were as large as our desires, there is not a benevolent object but should share our bounty. And doubtless we rejoice in the success of every effort that aims at the real welfare of our fellow-creatures. We behold with delight, and acknowledge with gratitude, the progress of the Missions in India and Ireland; but with peculiar joy we observe every extension of the Redeemer's Kingdom at home. We would indulge the flow of affection to every sincere disciple of Jesus Christ, of whatever colour or whatever clime; but, as long as we inhabit this lower world, there are the consistent claims of country and kindred that entwine about the heart, and that may not only innocently, but properly, give the first direction to our benevolent exertions. The convert in heathen lands, as his thoughts dart across to the Island

which his holy teachers have left, doubtless in the moments of transport, imagines that a happy land indeed, every hamlet and village of which must have been blessed as he is with these heavenly tidings, before they could have spared their Missionaries for him. O that this were true! O that in the window-sill of every cottage there were seen a Bible! O that every village had its Gospel preacher!

It is scarcely necessary to point out the essential advantages resulting from Auxiliary Societies. They are continually increasing. They appear however to be less general among our denomination than in others, and fewer in connection with the Itinerant Society, than most others of equal importance. The Auxiliary Society brings home the object to the lowest walks of life; and presents the humblest individual with the privilege of co-operation. It collects and concentrates the feeblest efforts, and diffuses a general interest in the object for which it pleads; and while, if constituted as ours, it brings into contact the various members of different religious Societies, it promotes a true spirit of Christian benevolence and zeal among them.

Your Committee deeply regret that they have not to report any very material success hitherto resulting from this Society; but they are firmly convinced, this has rather been the result of temporary causes, than of any want of benevolence on the part of the Christian friends resident within the district. They have only to report the small sum received by your Treasurer of £15 1s. 6d. but as the usual allowance of the Parent Society to assist an active Minister in his itinerant journeys is £5 per annum, they may indulge the satisfaction of having contributed to the encouragement of three laborious Village Preachers.

They have in conclusion, only most earnestly to invite your zealous co-operation in this very important work, that should we be spared to witness the return of another Anniversary, they may have such a report to present as will more fully excite your joy and gratitude to the great Head of the Church.

Signed, on behalf of the Committee,
J. DAWSON, Secretary,
36, Hunter-street, Brunswick-square.

CORRESPONDENCE.

To the Gentlemen, the Committee of the British Missionary Society.

RESPECTED BRETHREN,

I rejoice to hear that you are at your posts, and that the Heathen at home are the objects of your care. I would venture to present the case of the county in which I reside, viz. Devonshire. Many, many eager inquiries have been made by respectable friends concerning its moral state. Letters have been answered: but! the vortex of iniquity is so great, so overpowering, that no one ventures to engage a vessel. I have stated by letters, by conversations, by sermons, its moral depravity so far as I could collect; and I just repeat the outline. We have 472 Parishes, more than 383,000 Inhabitants, a general darkness pervades the whole, and I do not think that 30,000 of them hear any thing like the Gospel!—

A Church has been collected at Crediton of about 47 members; but their Minister has been driven from them by starvation. But, Gentlemen, shall it be left? sixty pounds a year might support a labourer at that place; and there is not a more important missionary station in Hindoostan.—

Brethren, I appeal to your hearts as men, as Christians, and as managers of the public money of the British Missionary Society. Pray do not suffer this station to be utterly forsaken.

I am, Gentlemen, with all due respect, yours very sincerely,

Exeter, Sept. 27, 1820. S. KILPIN.

Extract of a Letter from Mr. Jeffery to the Secretary, dated

Scilly Islands, July, 1820.

REV. AND DEAR SIR,

Your last kind favour came duly to hand; and as you are already in possession of almost every particular respecting the different congregations on the islands, I will now state a few particulars concerning seamen and schools. During the little time that Mr. Crossman of St. Just spent with me, (when he came over to assist me in baptizing,) as we were at breakfast one morning, a sea captain knocked at the door, the purpose of whose visit shall be given in his own words. "Last evening, (said he,) when the lads on board were getting ready for divine worship, I took an opportunity of talking with the Custom-house officer, who was on duty with us, and was greatly rejoiced to find him a serious man; for I and my poor fellows had

often prayed that such officers as might be sent to us might be men who feared God." On my inquiring how long he had experienced the goodness of our Covenant Lord, and been taught by his Spirit to seek mercy through the blood of the cross, "O Sir," said he, bursting into a flood of tears, "five-and-twenty years ago I was awakened by the Spirit of God from my guilty sleep of ignorance, and for some time I enjoyed the peace of God which passeth all understanding; but getting acquainted with some Antinomians, I was captivated with their opinions, and was for more than twenty years upon that enchanted ground;—and there should I still have been, but for the grace of that Great Shepherd, who seeketh out his flock in the dark and cloudy day. One evening, about a month ago, when we were at Charante, my mate informed me of a prayer-meeting on board a ship lying near us, and begged permission to attend. Yes, said I, you may go. My present state, thought I, is very miserable; but I'll go with the mate: and, what a meeting did that prove to me and all my crew! I was constrained to cry aloud for mercy; but, O! what could my men think when they heard a rebel crying for mercy at the feet of Jesus, who had but a little before been b—sting their eyes and limbs, and calling for d—nation on my own soul! And, blessed be God! my mate and three more of the men, are daily crying for mercy."

In another letter, dated October 20, 1820, Mr. Jeffery writes:

"For several weeks our harbours have been crowded with vessels taking shelter from the late violent storms. Yesterday I preached on board a large brig, called the 'Maria.' As she lay in a convenient situation for the crews of other vessels bearing, there were hundreds, both of soldiers and sailors, who listened very attentively. After sermon 300 tracts were distributed, and several of the sailors and soldiers followed me to Old Town, and also some of the passengers, who seemed deeply affected with what they had heard. Captain Palmer observed, that 'some may think it a disgrace to have the worship of God on board their ships; but I count it no small honour to have the gospel preached on my deck, and an interest in the prayers of good men.' The hymns published by the Tract Society are generally used when seamen are present: more than 500 common sailors have applied for this tract in two days, and, alas! I had not more than 50 copies to give them.

"With regard to the schools, when I commenced my labours among these islands six years ago, there was but one school among 3000 inhabitants, and the public were then told that was quite sufficient. Now that hundreds have been taught to read and write, and schools established on each of the islands by your servant, and at your expense, we hear that large sums are voted to establish national schools on each of the islands, with a view to gather in the fruits of your exertions into the established church. (Be it so: if our zeal should stir up others, and the work be done, we shall unfeignedly rejoice.) Many letters from seamen are now by me, some extracts of which I hope soon to forward to the Committee. I am, with true gratitude for all your exertions on behalf of poor Scilly, your obliged friend and servant,

JOHN JEFFERY."

Extract of a Letter from Mr. Rees Davis, our Missionary in the County of Hereford, dated

August 18, 1820.

I WAS anxious, as far as it lay in my power, to ascertain the real state of the parishes around me, with regard to their moral condition; and for that purpose have walked in different directions through forty parishes. I found it a difficult task to obtain particulars respecting their condition, and whether the gospel was preached among them, by any denomination. One obstacle I found in my way to obtain any correct information was, the people in general where I called had some secret apprehension I was what they call, a "Methodist parson;" against all such they have such an aversion, that many of them would shun them as beasts of prey. I could scarcely prevail on them to take a tract from me in some places; they in general told me their parson preached the gospel, but they appeared to know nothing about it. The best way I found to ascertain their meaning was, that in some places they called the parson a *Methodist*, if he never went a hunting, shooting, &c.; but out of the forty parishes, the gospel is not preached in more than ten by any denomination whatever! I intend shortly visiting them again, and hope to be able to obtain a more enlarged knowledge of them, and distribute a few more tracts. The name of the blessed God in most places is taken in vain, by old and young, rich and poor; and in many places they have wakes on the Sabbath-day evenings, which they keep up in rotation from place to place,

every Sabbath, from June to September. At those places they meet in the church-yards, some hundreds together, fighting and gambling, and in many places you may find the clergymen among them. I know now of a place where a *Missionary* is much needed; and it appears the people are anxious to hear the word of truth. About seven miles from *Madley*, a farmer's daughter sent Mr. Wright of *Madley*, a pressing invitation to preach in her father's kitchen. It is within four miles of *Long Town*, as dark a place as any in the world. I have more places at present than two persons could well supply; and more I may have, if I had any probability of being able to supply them. I have opened three new places lately, where the gospel was never preached before: one in the village of *Foundhope*, and the other two on *Commons*. I preach out of doors on the *Commons*, and have more than one hundred hearers at each place; and very many appear anxious to hear, and ask me why we have so long neglected them! On the *Commons* there are above three hundred children, and through poverty and neglect, very few know a letter. If I had books and a convenient room, I would endeavour to establish a school there immediately. I have one Sunday School, with seventy children and six teachers.

Next Sabbath fortnight, I hope, God willing, to baptize six persons. Amid all the darkness and gloom, blessed be God, the light begins to shine here; and may it greatly increase for his Son's sake!

These are but very brief specimens of the correspondence which the Committee continues to receive, and consider at their monthly meetings; and there are at present four or five most important stations, where as many missionaries might be immediately employed, could suitable labourers be obtained and means to support them. But still "the labourers are few," and our means of supporting them but scanty; and we regret to state that the following communication, addressed to our Treasurer, is the only reply which we have received upon the subject to which it refers.

SIR,

Four friends in Northampton, highly approving the views of a subscriber to the *Baptist Itinerant Society*, expressed in a letter inserted in the Supplement to the *Philanthropic Gazette* of July 5, page 224, present five guineas for the same purpose and on the same terms.

July 15, 1820. To BENJ. SHAW, Esq.

We beg leave to insert the letter referred to, in hopes that, although it be late in the season, it will not be altogether unproductive.

To Rev. J. Edwards, June 23, 1820.

MY DEAR SIR,

I was much impressed with the great importance of the objects of the Baptist Itinerant and British Missionary Society, by attending the meeting yesterday morning. Surely I thought Christians ought to further its objects more and more, and it was suggested to me what *can I do more than I have done?* I am not a wealthy Christian, and if I do any thing extra, (for I am an annual subscriber,) I should like to engage my friends and neighbours to do the same. Therefore I resolved to send you five guineas, to remain in your hands for two months, and if, during that time, you could get 20 or 25 individuals to do the same, it would support two extra itinerants for one year. But if you could not raise the sum required, you would return the five guineas to me at the end of two months. I hope, my dear friend, I need not exhort you to persevere in this good work; and I would fain believe that you will come in contact with so many gentlemen this week that you will not have to return my money.—With sentiments of great respect and esteem, I am yours, &c.

N.B. The Secretary is instructed by the generous individual who made the foregoing proposal, to state, that he is willing to wait yet two months longer, from the date hereof, in anxious hope, if *twenty* cannot be found to raise five guineas each, that at least *ten* may be found, and he will not recall his money for "*ten's sake*;" by which extra exertion at least one more labourer might be sent into the field, and entirely devoted to the work; and such a labourer might be sent, for one year, either into Devonshire, Derbyshire, Herefordshire, or Warwickshire, as a majority of the donors might direct: there being very urgent applications from each of those counties for additional help.

J. EDWARDS, Secretary.

Committee Rooms, No. 9, Ward-robe Place, Doctors' Commons, London,
20th November, 1820.

Account of Monies received since the Annual Meeting in June last.

	£	s.	d.
Teachers and Friends at Kessel-street Sunday School, per			
Mr. Henry Tatham, Junior	5	5	0
F. C. per Rev. Joseph Ivimey	10	0	0

L. s. d.

Opie Smith, Esq. per Secretary	10	0	0
F. F. per Ditto	5	0	0
An unknown Friend, Ditto, Do.	2	10	0
Thomas Boyce, Esq. Ditto, Do.	10	0	0
Auxiliary Society at Clapham, per Mr. Steele, Treasurer	16	1	6
Rev. H. J. Hare, Docking, Norfolk, Donation	2	0	0
J. Fletcher, Esq. Shadwell, Sub.	1	0	0

Collected in a Journey, by the Secretary, in August last.

BIRMINGHAM.

Mr. John Deakin	Don.	5	0	0
Mr. F. Deakin	Sub.	1	1	0
Mr. King	Sub.	1	1	0
Mr. Johnson	Sub.	1	1	0
Mr. M'Kenzie	Don.	1	0	0
Mr. James Sprigg	Don.	1	0	0
Mr. Brinton	Sub.	1	0	0
Mr. William Brinton	Don.	0	10	6
Mr. Woodburn	Sub.	1	0	0
Mr. Lea	Don.	0	10	6
Mr. Low	Don.	0	10	6
Mr. Thomas Harwood	Don.	0	10	6
Mr. Hadley	Don.	0	10	0
Mr. Petford	Sub.	0	10	6
Small Sums		0	13	0

BRIDGENORTH.

Collected at Rev. Mr. Barber's Chapel		2	17	4
Ditto at Rev. Mr. Pain's	Ditto	2	17	6
Mr. Joshua Sing	Don.	1	0	0
Mr. William Sing	Don.	1	0	0

COVENTRY.

Mr. H. Butterworth	Sub.	1	1	0
Mr. Thomas Butterworth	Sub.	1	0	0
Mr. Oswin	Sub.	1	0	0
Mr. R. Booth	Don.	1	0	0
Mr. Seagar	Sub.	0	10	6

SHREWSBURY.

Rev. William Smith		0	10	6
Mr. Crumpton		0	10	6
Mrs. Hawley		0	10	6
Mrs. Williams and Friends		0	10	6
Collected at Yeovil, per Rev. James Upton		2	17	3
Mrs. Hodges, per Ditto	Sub.	1	1	0
A Friend, per Ditto	Don.	1	0	0

Reports, and other suitable papers to assist in forming Auxiliary Societies, may be had on application to the Secretary.

Donations and Subscriptions will be thankfully received by Benjamin Shaw, Esq. Treasurer, at the Banking-house of Sir John Perring, Shaw, Barber, and Co. 72, Cornhill; by the Rev. J. Edwards, Secretary, 21, Thornhaugh-street; and by any Minister of the Denomination, or Member of the Committee.

Irish Chronicle.

IT will be seen from the following Extracts, that the letter from Rome, addressed to the Prelates of Ireland, of which we gave an extract in the last Number, and which has been published in the newspapers of that country, has produced no injury amongst the Schools. It is very probable that it will powerfully tend to increase the zeal of the friends of scriptural education in that country; and that such persons should be found among the Roman Catholic priests themselves, is a circumstance highly encouraging.

From the Rev. C. T. Keene to the Secretary.

Cork, Nov. 3, 1820.

AN Auxiliary to the London Hibernian Society was formed in this city last week, which was most numerous and respectably attended. Till lately they have had no Schools in this part of the country. But whether *they* or *we* are the instruments of supplying the moral wants of the rising generation, if the cause goes on, we will rejoice: and that it will go on we have additional evidence every day. You would have been highly gratified, had you been at the meeting, to have heard a Roman Catholic priest come forward, voluntarily, and ask permission to second a resolution which had been read in favour of the general circulation of the scriptures. In his address he called upon every Roman Catholic in the room to give this resolution his most unqualified approbation. After which, three gentlemen of that persuasion also gave their approbation in a similar way, and enrolled their names with those of Protestants to form the Committee. What renders this circumstance the more remarkable and pleasing is, that this was done at the very time when the Popish "Brief" against such institutions was inserted in every newspaper of the city. Surely "this is the Lord's doing, and marvelous in our eyes!" But are not these the harbingers of those predicted events, that the people who sit in darkness shall see a great light, and the prisoners be brought out of their prison-house.

Yours, &c.

C. T. KEENE.

From the Rev. Josiah Wilson to the Secretary.

Sligo, Oct. 24, 1820.

THERE remains yet much land to be possessed, and great solicitude among the inhabitants for the blessings of education; nor will any efforts by the enemies of the present system of education be effectual to prevent it, but the adoption of another system excluding the use of the scriptures. This seems to be the persuasion of his holiness himself, as expressed in another Brief, that has been issued from the palace of the Propaganda Fide, and just republished in a translation in this country.

I send you this new document on the subject of "Education in Ireland;" and am persuaded you will think with me, that it is a fresh evidence of the good that is doing in this country. Yes, Sir, our enemies themselves being the witnesses and the judges, knowledge is increasing, scriptural information is extending, and therefore anti-scriptural systems are trembling to their base. You will perceive in the paper, in a parallel column with this apprehensive document, advertisements of public meetings to be held in this town, for the very purpose of promoting what is there apprehended, viz. the furtherance of education and the circulation of the scriptures. I must beg leave to say a word respecting those meetings which commenced on Thursday last. On the morning of that day, an English friend said to me, These meetings will not be like those we have attended in Dublin, or in London. I replied, that a miniature might be as correct a likeness as a portrait as large as life.

I will not say that there was a good likeness exhibited; but I will say, so far as human judgment can go, the same spirit was exhibited. Christian love, Christian zeal, and Christian activity were manifest; nor do I believe that all the Briefs or Bulls that can be issued from the whole conclave of the Romish See, will either prevent the exertions of such persons in the cause of humanity and religion; or the most beneficial results from them; because I am fully convinced that the cause is God's, and their feelings and efforts have been excited by the operation of his Holy Spirit. The objects of these meetings were various; the first was the Anniversary of the Church Missionary Society; the second was to establish an Auxiliary to the Society for promoting Christianity among the Jews; yesterday was the Anniversary of the Bible Society; and on this day is to be held that of the Hibernian School Society.

May these, and all similar institutions, prosper, till the whole earth shall be filled with the knowledge of the glory of the Lord!

As another evidence of the superstition yet remaining in this country, I mention the following: A School was recently established in Liney, and the parents of one of the children obliged him to keep his book in the hay-stack every night, being afraid to have it in the house.

Yours affectionately,

J. WILSON.

From the Rev. Mr. Hamilton to the Rev. John West.

Youghall, Oct. 18, 1820.

MY DEAR BROTHER,

From the inclosed journal you will perceive I have been doing a little. I lament that it is so little. O my brother, is there ought worth living for, but to be in some measure useful in advancing the glorious cause for which the Saviour bled? It is high time to awake out of sleep. Let us labour more, and pray more, and abound in every good work.

I remain yours, &c.

J. HAMILTON.

JOURNAL.

Berne in Cork for a few days, I had a wish to visit Bandon. Accordingly

went over on Saturday—preached there Lord's-day, September 3. Found it difficult to find a suitable hour for preaching, that would not interfere with others. After consulting with two or three, appointed two o'clock, when I preached in the Court-house; but the hour being very inconvenient, the attendance was small—between thirty and forty people. I intended to preach again in the evening in the same place; but Mr. Waugh, Methodist preacher, kindly asked me to take his place; where I preached to about six hundred persons: an immense congregation for this part of the world. Mr. and Mrs. Waugh were remarkably friendly and attentive. I think Brother Keene might occasionally preach there through the week. I was speaking to him on the subject; he promises to make the trial. I had some pleasing conversation with a man, who appeared well informed; he had somewhere met with some account of the Baptist Mission, with which he was much gratified. It occurred to me, that if our generous and bountiful friends in England could furnish us with some Baptist Magazines, Periodical Accounts, &c. to lend occasionally to inquirers, it might be very useful.

Sunday, 17.—Preached to-day in Tallow. Was much pleased to find the congregation considerably increased. Blessed be that God, "whose I am, and whom I serve." I was enabled to address them with peculiar liberty and solemnity. Two Roman Catholics were present, who expressed their satisfaction with what they heard, and promised to attend again.

Monday, 18.—Preached this evening at Cappoquin. I was told by a friend, that the last time I preached here, a Roman Catholic attended, who has since gone twice to church, and heard the Rev. Peter Roe, a valuable evangelical clergyman, who was preaching in the neighbourhood. May God discover to him the light of divine truth, and bring him to feel its influence!

Friday, 29.—Preached this evening at Cappoquin. May the powerful hammer of the word break the rocky heart in pieces, and cause the streams of penitential sorrow to flow!

Sunday, October 1.—Preached to-day in Clonmel. Was much pleased to find the congregation considerably larger than the last time I was here. I had a pleasant season, and, I hope, not altogether unprofitable. It is indeed a wicked town. Here Satan reigns in triumph. In a moral view it is a barren spot, like the top of a mountain; but even here a

handful of good seed has been sown : "May the fruit thereof shake like Lebanon!" May it produce a harvest rich and luxuriant, gratifying the eye, and cheering the heart, of those who take pleasure in the prosperity of Zion!

Monday, 2.—Preached again in Clonmel this evening: the attendance was pretty good, all things considered. O my God, render my feeble labours in some degree useful! "Lord, thou knowest all things, thou knowest I love thee!" and desire to serve thee; and would think little of the hardship and fatigue, if thy name be glorified, and the cause of truth in any measure advanced.

Tuesday 3.—Returned to Youghall to-day, in company with Brother Davis, who remained with us five days; and preached both in the Independent and Methodist Chapels. I would wish to do all I possibly can, to lower the separating walls between us, and unite all hearts in the great work in which we are engaged. It is exceedingly desirable, in this country in particular, that union should be carried to its utmost lawful extent.

Sunday, 15.—Preached to-day in Middleton; enjoyed a precious and delightful opportunity; between forty and fifty hearers, all attentive, and apparently thirsting for the word of life. To my own soul I found it a refreshing season. Brother Keene promised to visit them occasionally on a Sabbath evening. We all want more zeal. Oh! for the diligence and the ardour of a Pearce!

From the Rev. Isaac McCarthy to the
glorious and committed.

DEAR BRETHREN,

I proceeded on the 24th of September to Toome; preached twice, and, as usual, held a conversation for the advantage of several persons, who seem to be inquiring their way to the kingdom of God.

Monday, the 25th, inspected the school there, and was informed by the school-master that the priest had issued out his mandate against it; in consequence of which we lost only twenty scholars; but notwithstanding his opposition, I found sixty-four children present; many of whom are Catholics, and have committed to memory fifty chapters in the New Testament. After the examination of the school, though the day was very inclement, I proceeded to Killyashee, and preached to fifty persons, who seem anxious to hear the good news of the gospel. While I was explaining the sacred text, I could not help

thinking of the vast disparity between my situation and that of my highly-favoured brethren in England, while I beheld my shivering auditory, who were glad to hear the word of life in an old unoccupied house, where the wind was so strong that we had to shift our candles to different parts of the room, to prevent ourselves from being left in total darkness.

Tuesday, the 26th, proceeded to Longford, and found fifty-four children in the school, only ten of whom are advanced to the repeaters' class, and these had committed to memory ten chapters. I was informed by the master, that the episcopal minister visited the school in my absence, and expressed his approbation of the Baptist Society in very high terms. Though my preaching-house is in a very ineligible part of the town, yet I think I could not have less than eighty persons who came to hear: more could not be accommodated, as the place is so small.

Wednesday, the 27th.—Inspected the Konagh School; and as the Pope's Bull has frightened some of the children out of it, we had but forty-seven of them present, eleven of whom have committed to memory forty chapters in the New Testament. Many of these children have commenced reading, writing, and ciphering, in this school, and are indebted to the Society for their learning. It is probable the straitened circumstances of their parents, through the pressure of the times, would not allow them to send their children to a pay-school; hence they would have grown up without knowledge, and above all, the knowledge of the scriptures, "which is able to make them wise to salvation." Although I had finished my series of lectures on the Lord's prayer yet I had the house crowded; and particularly so as I have engaged to explain all those texts in succession, which are so frequently appealed to as proofs of the popish religion.

Thursday, the 28th, preached between Toome and Borry; and, Friday, 29, at Carnomuclo.

October 1, preached at Ferbane, and by the mutual approbation of the church, added a man to the number. He was not baptized without seriously counting the cost; and we believe he will adorn the doctrine of God our Saviour amongst us. We had a soul-refreshing time at Carnomuclo, and many came out to hear in the evening.

Tuesday 3.—Preached at the school-house at Rahue. Once more I have opened a way into Tyrilpass, and Thursday 5, preached to about forty attentive

hearers: The school is daily increasing in number, and I believe it will do well.

Friday, 6.—Preached at Kilbeggan.

Sunday, 8.—Preached at Ballycumber, and as I had for several weeks previous to that day published my intention of administering baptism to a person, whom I believed to be a proper subject for that divine ordinance, I had a large and respectable auditory to hear me, from "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Several hundreds of people awaited my arrival at the water-edge, many of them very respectable; and most of them paid the utmost attention while I preached Christ to them as I stood in the river; and the banks were crowded on each side to a considerable extent. But although the major part of my auditory behaved so decorously, yet some, who were not of that neighbourhood, were inclined to mock; to whom I said, "If you had lived in the days of Christ, and had seen him and John the Baptist standing in the river, would you have laughed at them?" But still finding them inclined to interrupt, I told them, "that the day was rapidly approaching when God would laugh at the ungodly, and mock when their fear cometh!" This seemed to strike them with awe. While I baptized G. B. on the profession of his repentance towards God, and faith in our Lord Jesus Christ, I told them, if any of them wished for further proof than what I had given them, that I purposed resuming the subject at five o'clock in the evening, and would answer any objections after sermon, if any persons were inclined to make them. The house was so full, that about one hundred persons stood without the door, who could not be accommodated with room. I preached from our divine Lord's commission to his apostles: "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned!" I have since then baptized another young man at Rahue.

read for them, except a man has some acquaintance to introduce him, the Lord, in the course of his Providence, has so ordered it, that in the space of ten days I have made out five places where, at all times, I have free reception, and requests whenever I go to that country to call upon them. In the places alluded to, they never heard the Irish read; and there was no more than reading the plain letter, with a few remarks. The first day I left Ballina, I met an acquaintance, who changed my course from the direction I was taking, and asked me to go with him that day, and I should get enough to do. The man lived where there was a mixed multitude of Protestants and Papists, and there was a woman in the place, a great scripture reader, though a Papist, who, like Simon, had bewitched them; for she used no more of the whole scriptures than Matt. v. 26, "Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." By this interpretation she had confirmed the Papists, and being a woman of great abilities, had greatly tormented the Protestants. We met, and indeed this doctrine of Purgatory, I may say, is the only obstacle we have to contend about; for until this is removed, it is useless to introduce any other subject; and where any has been brought to the knowledge of the truth, this stumbling-block had to be first removed. From the above passage she pleaded, that as no one has fully atoned for his sins in this world, they must be atoned for in purgatorial fire; for into heaven they can never enter, until they are purified from every stain. She went on at great length, shewing the reasonableness of the doctrine. I did not interrupt her, until she stopped of her own accord. I then begged their attention, and I would cut the argument short. I admitted they had all heard of the name of Jesus, of his life, death, and sufferings; and shewed them that without the shedding of his blood there was no remission; and that the blood of Jesus cleanseth from all the sins of them, and them only, who believe in the redemption that is in that blood; and that God had laid on him their iniquity, and every farthing and fraction of their debt be paid; and that such as he paid it not for, will not depart from misery until they pay the uttermost farthing, but will be to the endless ages of eternity, not in purgatory, but in the torments of hell. After this I received no more opposition, but was at liberty to speak and explain as long as I was able; and we parted without a murmur.

From Mr. William Moore, an Irish Reader
of the Scriptures, Ballinacorney

Ballinacorney, Oct. 14, 1820.

REV. SIR,—I dated my last from Ballina, and from that place I went to parts of that country in which I had never travelled before; and as it is impossible to attempt to get into conversation, or

Missionary Herald.

BAPTIST MISSION.

STATE OF THE FUNDS.

THE Committee of the Baptist Missionary Society feel themselves compelled, however reluctantly, to make another pressing appeal to the liberality of the religious public. In the month of October the Treasurer laid a statement before the Committee, by which it appeared that he was then in advance - - - - £475 9 8
Had to pay for goods shipped for Serampore - - 288 1 0
and was under acceptance for - - - - - 1912 12 0

A small sum in bills was then in hand, but upwards of £2000 remained to be provided for. A bill, to the large amount of nearly £3000, is also daily expected, drawn by the Society's agents in Calcutta. In this exhausted state of the funds, unusual expenses have been incurred. The Committee have not, indeed, to present the afflicting details of a fire so extensive and calamitous as that which formerly interrupted for a time the labours of their brethren at Serampore; that devouring element has, however, been permitted again to destroy, and by the hand of an incendiary, the chapel and residence of one of the Missionaries at Spanish Town in Jamaica, and nearly all the small property belonging to him, have been consumed. And, although not so immediately pressing on the funds of the Society, a similar calamity has happened at Calcutta, where the first place of worship built by the brethren stationed there, and also a house, about thirty feet long, erected by them for the accommodation of inquirers, have been lately destroyed by fire. The unexpected and extraordinary measure of Mrs. Chater's leaving Ceylon with her large family, her subsequent decease at St. Helena, and the arrival of the children in England, have occasioned very considerable expense to the Society, notwithstanding the generous and truly christian conduct of the Rev. J. Vernon, junior Chaplain at St. Helena, and the liberality of his friends at that place. Under these circumstances it has been thought necessary to pass the following resolution.

COMMITTEE MEETING, NOVEMBER 2, 1820.

"RESOLVED,—That in the present exhausted state of the funds, an application be made to all our churches in London, and its vicinity, earnestly entreating them to make a collection in aid of the Mission, in hopes that the example will be followed by more distant churches, and that, by an extraordinary effort, the Society may be relieved from the pressure which so materially cramps its exertions."

To carry this plan into effect, deputations are appointed to wait on the respective ministers and churches, and it is earnestly hoped they will generally concur in the proposal. But these efforts will, undoubtedly, prove very inadequate, without the more general aid of the Christian public.

The Committee cherish a lively and grateful recollection of that expression of truly christian sympathy throughout the country, and among all religious denominations, which so greatly alleviated the sorrow occasioned by the disastrous conflagration at Serampore, and led them humbly to adore Him who brings good out of evil; and the experience of past, extraordinary, and unwearied generosity, encourages the hope that this representation will not prove ineffectual.

Foreign Intelligence.

JAMAICA.

*Extract of a Letter from Mr. Godden,
dated*

Spanish Town, September 1, 1820.

By the last packet I informed Dr. Ryland, as well as my health would admit, of a late dreadful calamity by fire; (this may remind you of the East.) And to express my own feelings, it seems as if all my details to the Society were to confine them to the painful necessity of listening only to circumstances of woe. Perhaps nothing previously known at Spanish Town can equal in atrocity the malignant deed that has been perpetrated, especially if all its circumstances could be fully developed. The following are extracts from my Journal.

Lord's-day Evening, July 16th.—Endeavoured to improve the anniversary of opening our meeting, from Job viii. 7, being the nearest convenient Lord's-day to July 11th. The congregation was large and respectable. Several whites, many persons of colour, some Jews, and, I may say, a multitude of blacks, were present.

July 17th.—A prayer-meeting as usual. On the evening of which I retired comfortably to rest, hoping to witness greater things in the church in future. But, alas! in the dead of the night, my servant alarmed me with the cry of "Fia, Massa! Fia, Massa!" Flames already blazed from a negro house, almost as high as the branches of a neighbouring tamarind tree. Turning my eye down the street, in a southerly direction, to my unspeakable astonishment, I saw the shingles of my front-piazza on fire; the flames not more than three feet high. In a moment I flew to the front-door, calling for water as I ran; which, with a saucepan, I threw up, and nearly extinguished the fire. But one wretched shingle refused to yield to my exertions: it would still burn; and, in a moment, communicated what could not be overcome. The house was therefore burnt to the ground. Convinced I could do no more, to the bed-

room I ran, slipped on some articles of dress, seized the drawers sent hither by Mrs. Ryland, containing some of Mrs. Godden's clothes, and £250 belonging to the church; and dragged them out of the room. When about two yards from the bed-room door, with my load, part of the roof and ceiling of the hall fell in a blaze, and with a dreadful crash, near my shoulder, and effectually cut off farther communication with the bed-room. This part of the catastrophe could employ no more than two minutes. The bed-room and all its contents were of course abandoned; and I then assisted in dragging from another room, the book-cases, sofa, and safe, amidst the falling of shingles and ceilings, and columns of melted lead. Once the lead fell within a few inches of my head. I certainly escaped that night with greater danger and less warning than Lot from Sodom. In five minutes from the first alarm, I was in the street, with all I could save. Had I slept three minutes longer, another must have said to you, "Godden has been burnt in his bed." Had the breeze not timely subsided, as it did, Spanish Town, on the next morning, would have presented perhaps one scene of desolation. The negro-house was fired by its tenant, a negro of most horrid character, and known by the name of *Old Tom*. This fellow (a slave) fired his master's premises some years ago, for which he had been long confined in the workhouse, to which he also set fire not long since, and escaped with impunity. Somehow he got out of his confinement, lived with a woman whose freedom he purchased; and it seems, having gained his liberty, he had an opportunity of doing as he pleased. The woman, feeling her consequence, threatened to abandon him, and get married, and join the Baptists, because she considered herself too good for him, as the story goes. It is evident, however, she never meant to join us; of course, her language had only been to irritate; and it has been a woful irritation to me indeed. The two fires were so situated, that the direction the wind took at the time precluded the possibility of particles from the one communicating with the other: and it has there-

fore been justly concluded, from this and other circumstances, that he design- edly set fire to both. He was met by some of the first persons who, from the alarm, were called to the spot, with two chairs, and other furniture, apparently unconcerned about the fire, and from that time was not seen or heard of till the Saturday following, when he was found lying dead, at a pen about four or five miles from town, mangled most horribly by hogs, dogs, and crows: the latter, it seems, had plucked out his eyes. A bottle, and some rum, with a mug, supposed to have contained poison, together with his clothes, and two knives, (which were identified,) were found near, and upon him. A Coroner's Inquest was consequently held upon him, who, upon the inspection of the whole, passed a verdict, "that in a fit of despair he had poisoned himself."

By this letter the Society is also informed, that the agitation occasioned by the fire, and a severe cold, taken in consequence of preaching subsequently in a place through the roof of which the rain penetrated, had reduced Mr. Godden to a very debilitated state, from which he was slowly recovering. This distressing occurrence has also involved the Society in the necessary expense of a new purchase; to meet which, and other extraordinary charges, they depend, under God, on that well known liberality of a Christian public, which has often demanded our grateful acknowledgments.

Extract of a Letter from Mr. Coultart to Dr. Ryland, dated Kingston, August 29, 1820.

We cannot make any alterations, or do any thing with the premises we have bought, except occupy the house, until the full money is paid. The premises are remarkably cheap, and the situation as good as any now in Kingston. If we can but raise a sum sufficient to fit up the present house for our accommodation, or build a new chapel on the adjoining land, we shall be thankful. We hope to do the latter, though it will require time to collect the sum. But when I consider that, by my own feeble exertion, one thousand pounds have been collected in two months, among poor slaves or ne-

groes in our own small church, I hope, allowing a little time for the rest, that we shall, if God should spare life, and bless succeeding efforts, obtain our wishes. Would it not be a sin to discourage a people so forward in every good work? What church in England would have done as much in the time, notwithstanding their superior circumstances? Would you not, under such circumstances, allow me one year's salary, or £200, toward building a new chapel, if we agree to do all besides? Surely you will, if you can, do something to ease the Society of the expense of my support, whilst the poor beings are doing so much, and for your joint benefit too. Do try, dear Sir, what you can do, as the case will recommend itself. I have no personal interest in the request, for I look upon myself as by the day for God: there is probability enough of being dismissed from this employment in a little time. When I see my poor black children comfortably situated, as it respects a place of worship, I think I should calmly resign myself to the dust; but I feel as if I could not die comfortably sooner. Did I indulge the hope of being more worthy of the purchased rest then, than now, you might justly pity me; but I feel it a painful truth, dear Sir, that the more protracted my life is, the more absolute will be the necessity for this poor soul to accept of mercy on God's own terms. Oh! it would be pleasure to forsake the leprous house now, if it were God's will to put me into that not made with hands: yet I hope he will permit me to stay with these children, until they are provided for.

Mrs. Coultart is very unwell, and has been so for some time; the fever and the climate have weakened her much, and the want of appetite prevents her gaining strength. I hope God will sanctify my few trials, and make them very profitable to me.

I have pleasure too, Sir, that the Lord is blessing our endeavours for the advancement of his kingdom.

Last Lord's-day morning was very fine; no clouds to intercept the rays of the moon, which shone upon us, amidst the stillness of the morning, whilst we sang a hymn, and before an immense crowd of spectators, baptized seventy-four persons. The sun just smiled upon us as we closed the service, a few minutes before six. Next Lord's-day morning, should God spare me, there are fifty more, to whom it will give me equal pleasure to administer that ordinance. We have been profitably occupied two nights in the week, for six weeks, in examining the persons about to be admitted. We have put back forty, or more, for a time;

though I hope most of them will soon give us satisfaction. I would not willingly discourage any who belong to God; but my only aim and earnest prayer is, to admit none unless they give satisfactory evidence of a heart renewed by grace. No, Sir, I would not, on any account, admit one into the church below, unless to the best of my knowledge, fit for that above. Had I been inclined to receive without distinction all who come, I might have baptized two hundred, instead of one. It is a painful thought that some may have deceived me; but in this instance there will be no guilty consciousness of having been too lax or forward. In my Journal you will find some remnants of the experience of several of those that we have received. Nearly one hundred persons have sent me a petition to go into the country, to administer the ordinance to them; it is a good way off, but I must try to visit them. Among those I baptized, were Mrs. T. and a Scotch merchant, whom I mentioned in my last. He appears a truly humble good man. When he came to the water, I asked him, before all the spectators, "Mr. — do you feel afraid, or ashamed?" He answered, "On my own account I feel both; but God calls, and it is safe to follow." Miss C. also, at whose pen we have so long had a comfortable lodging.—I hope God will keep her; she has much to try her.

DIGAH.

Extract of a Letter from Mr. Rowe to Mr. Saffery, dated

Digah, April 3, 1820.

THE public attention in India is evidently drawing towards the subject of the moral improvement of native females. Brother Lawson has lately published part of a poem, which is directed to this object; and I sincerely hope it will be productive of much good. Several persons are doing what they can to promote native female education, and in many instances we have seen the native prejudices on this subject give way. I trust the time is not far distant when the abominable practice of burning females shall be utterly abolished, and when this degraded class of beings shall be raised to that state of moral dignity, to which they are evidently destined by that God who has declared that his Son shall have the heathen for his inheritance. The public feeling, on this subject, is now much stronger than it ever was before. It is said, the Countess of Loudon has granted a pension to several native females, who have been cast out by their friends, for

having resolutely refused to be burned with their deceased husbands.

Sister Carey, of Cutwa, informs us, that she has commenced a native female school there, and that it is going on well. When she wrote, which is now about two months ago, she had fourteen girls in her school, and had reason to think she should soon get more. Her prospects then appeared bright, and her heart was much engaged in the object. Great numbers of females seemed to be very desirous of learning to read. There were several young women, belonging to very respectable families, who were desirous of being taught; and as they were not permitted to appear in public, the school-mistress was allowed, according to their request, to go to their houses, after school hours, to teach them to read. Sisters Webberly and Wright, of Agra, are actively engaged in promoting this object. The former writes thus to Mrs. Rowe: "Since my return I have succeeded in collecting a few boys, at a place which is about two miles from my house. I went to visit this school on the last day of January, and found fifteen boys in it. I hope the number of scholars will increase by degrees; but the people up here are very superstitious and fearful, so that great patience is required in dealing with them. The school in the city gets on as before. There are three little girls in it, one of whom can read the New Testament in Hindoostanee. The other two are also getting on well. We have also three women who are getting on well in reading. One of them is my servant, and the other two are servants to Mrs. Wright. You would be pleased to see them with their books and slates, whenever they have leisure, after they have been with the native school-master." The native school-master, who has charge of the school at Dinapore, which is superintended by Mrs. Rowe, and which continues in a very prosperous state, takes a great interest in native female education. After much inquiry he has found a native woman, in Dinapore, who can read and write, and who is desirous of conducting a female school. She has engaged this woman, who opened her school about three weeks ago. She has already obtained twelve girls and four women. One of the women is a widow, who used frequently to go to the school-master to learn to read; the other three are related to the school-mistress.

There are other adult females who wish her to come to their houses, between school hours, to teach them to read. This native female has hitherto been accustomed to the Kaithee character, but is now learning the Nagree. The school-master and two of the boys go to the fe-

male school daily to teach them to read and write this character. As soon as the mistress can read the New Testament fluently in the Nagree, a commodious school room, we hope, will be erected for her, in a yard at the back of our house. When this is effected, I trust her school will be greatly increased. Mrs. Rowe has been to visit this school several times, and is much pleased with it. When there she conversed with several who live in the neighbourhood on the advantages of such a school. They seemed to acquiesce in what was said, and applauded the plan. It must be an interesting object to see a number of native females busily employed in reading and writing: this, however, is an object that I am as yet denied the privilege of seeing. If I were to venture to peep in upon them, it would probably spoil the whole. When we have got a supply of school books, &c. (for we have not yet obtained these important articles,) the school will, I have no doubt, attract more general attention. Brother Pearce is printing Mrs. Rowe's Hindoostanee spelling book, on account of the Calcutta School Book Society, and I hope we shall get it soon. She is now busily employed in compiling a Hindoostanee grammar for our native schools. When it is finished, which I hope will be in the course of another month, I intend sending it to the Calcutta School Book Society for examination. A young lady, who boards at brother Moore's, kindly assists her in her school, while she is engaged in this performance. I wish she were freed from her school altogether, and had the whole of her time to devote to Missionary work among the native females. She is becoming more qualified for such an employment every day, and I hope something will turn up to free her from her present engagements in the school, and to enable her to devote herself entirely to Missionary work. This is the specific object for which she came to India, and this is the work in which she wishes both to live and to die. I am not without hope that we shall ere long set up a female school in a populous village, about a mile below my bungalow. The boys' school I superintend there, on account of E. Scott Waring, Esq. is going on very well; and the school-master appears to be favourably disposed towards female education. I seldom visit the school without being surrounded by a score or more of female children. Between two and three years ago, a native of the name of Ramdass came hither, as an inquirer. He had a daughter, about nine years of age, of the name of Piarree, whom he requested Mrs. Rowe to admit into her little female native school. This

was readily granted, and she proved to be a diligent interesting girl. By her needle she soon earned cloth enough to make her a suit of clothes, which she made up herself. She also made considerable progress in reading; but when thus advancing in her education, her father removed to Benares, and she soon after died. About this time Ramdass was baptized by brother Smith of Benares; and a few days ago he came to Digah on a visit. He weeps, and is much affected when he speaks of the death of Piarree. He says she was suddenly taken ill with the putrid fever, and when the doctor came to see her he immediately assured him that her disease was mortal. When Ramdass heard this, he requested Piarree to call on the name of the Lord for restoration, if it might please him. She said, the Lord's name rested in her heart. The father said, You may die; what have you to say, having heard and read the holy word of God? The child replied, I recollect the scriptures; I am going to leave the world, and I shall go to Jesus Christ. She also said, There is nothing in this world—I have no pain. In this frame she expired.

I hope the trip to the Sandheads has been of some service to brother Stewart; but his health is still in a very precarious state. He is now spitting blood, and I fear his health will never be restored. He reads Hindoostanee with me daily, and is making considerable progress. Should he be spared, I hope he will become a blessing to the cause of Christ in Hindoostan. The last time I heard from brother Chamberlain, his health appeared to be improving. In a letter lately received from him, he says, "I am happy to tell you, that there are more favourable symptoms relative to my health than there have been at any period since the commencement of my illness. I have been taking mercurial pills as an alternative for the last three months, which have been very beneficial." Sister Chamberlain says in a letter to Mrs. Rowe, "My dear husband continues better. He has been out twice in the bazaar, and spoke for a considerable time; and I am happy to say, he does not appear the worse for it." It is now about nineteen years since brother Chamberlain and I commenced our Missionary career in the streets of Bristol—he parson, and I clerk. He is a real Missionary, and I hope his valuable life will be spared for many years to come. I am ashamed when I consider the small proportion there is between his labours and mine among the natives. May the latter end of our Missionary course bear a nearer proportion than the commencement of it. I most sincerely hope my

hands may not always be tied in the way they hitherto have been.

About a month ago, I baptized three men belonging to the Honourable Company's European regiment, now lying at Dinapore. One of them is a very promising young man; he has had a liberal education, and I hope will become a great blessing to the church in this regiment. His experience, as related at a church meeting previous to his baptism, was very affecting. He has been favoured with many privileges of a spiritual nature; a pious mother, a pious preceptor, and a pious family, with which he served his apprenticeship. When he had served his time, he married and entered into business on his own account. His concern prospered, and he forgot God, and gave himself up to worldly pursuits and pleasures. At length, through the villany of a man with whom he had large dealings, he became embarrassed: to extricate himself, he disposed of his property, and paid off his debts, after which he had two or three hundred pounds left. This circumstance preyed much upon the mind of his wife: soon after she died in child-bed. Instead of seeking consolation from the only true source, he gave himself up to the bottle, and thus continued till he had spent the whole of his remaining property. After this, without acquainting his friends with his design, he enlisted into the Honourable Company's Service. On his way out, reflection revived his former instructions and convictions; and, I trust, led him to Jesus in the true spirit of the publican of old, when he smote his breast and cried, God be merciful to me a sinner.

CAWNPORE.

The Brethren and Sisters of the Particular Baptist Church, Cawnpore, to our dear Brother in Christ, the Rev. Mr. J. Lawson;

DEAR BROTHER,

Your kind letter was read at a meeting of the brethren and sisters, and those that love the Lord Jesus Christ, who are very thankful for your kind endeavours, and earnestly pray God to bless you, and all the dear Missionaries in and about Calcutta; and may the Lord be continually with you all, and prosper His cause more and more, filling the places of worship which are built to revere His name in. We rejoice to hear that the assemblies increase in Calcutta and Fort William. Our Christian love to all who love the Lord in your parts, and we wait with expectation till we see the time when a faithful pastor will be sent among us.

If we are not all spared to see the day, some of us may. God only knows; and his will be done.

Through the assistance of the Almighty, we are pressing forwards towards the mark for the prize of our high calling of God in Christ Jesus, endeavouring to build each other up in his most holy faith, which is able to save us from sin, and our souls from eternal death. We have three brethren who labour amongst us at the chapel near the Cavalry lines, two of whom you personally know, (Cowen and Chapman;) the other is one whom the Lord has been pleased to raise up out of the regiment, who did not attend the means while we were with you in Calcutta. But the Lord has bestowed on him an excellent gift. For such mercies our thanks are due to him who is the Author of all goodness. Some of our brethren, who cannot assemble at the chapel, on account of the distance, meet at brother Tresham's house, where they pray and read the holy word of God, comforting each other, and rejoicing in Him who heareth prayer. We are in all twenty-four in communion, and there is one candidate for baptism, and a number of serious hearers. Two have been baptized since my arrival at Cawnpore, and one backslider has been restored, and another is returning.

We thank God on behalf of our brethren at Baligunge, for their welfare in the things that pertain to their eternal happiness. We beg you will remember us all to them in love, for the sake of their faith in Christ. I intend to request our brethren here to establish an experience meeting, according to your mode. We have constituted a Branch Society for the purpose of contributing our mite towards promoting the Redeemer's cause amongst the heathen, agreeably to the rules laid down in your Annual Report."

*From the Church at Cawnpore; dated
Dec. 30, 1819.*

Dear beloved Brother in the Bonds of the everlasting Gospel:

WE, the undersigned members of the Particular Baptist Church, greet you with, Grace and peace be multiplied unto you through our Lord Jesus Christ. Thinking it our bounden duty, as partakers of the heavenly gift, to make known to the Committee of the Baptist Missionary Society, through you, their Secretary, the deplorable and destitute state of this station, for want of one to hold forth the word of life to perishing souls, we take the liberty of stating the prospect of usefulness which seems at this time to present itself to our view, for the information of our brethren. In his Majesty's 11th Regiment of Light Dragons there seems

evidently a call "to come over and help us." May it meet the same attention, and may the same happy consequence ensue as on a former occasion! "Say not there are three months, and then cometh harvest; for behold the fields are already white." Contiguous to the barracks of this regiment is a commodious place of worship, which has been made over to the Society by his Majesty's 21st Light Dragoons; in this a number of the regiment meet daily for prayer and reading of the scriptures; but in a weak state, having none of any standing amongst them. Brother M'Intosh, who came up for the purpose from Allahabad, has baptized two of them, and three others, who are residents on the station; but, alas! we are as sheep without a shepherd; like David in the cave Adullam, crying, "Ah! that one would give us to drink of the wells of salvation!" the refreshing streams of which run through the sanctuary. May He, of whom the law and the prophets do speak, send one of his mighty men amongst us, who will not fear to go forth with boldness to preach the glad tidings of salvation and peace.

And in respect to the natives, the prospect is equally encouraging; which Brother M'Intosh has witnessed in the attention given to him whilst delivering the great truths of the gospel. He almost regrets the necessity that is laid upon him to leave them; and we have further to say, that there is every reason to think, that a Missionary at this station would be able to defray the expenses, from the great number of families who are constantly resident here, and who would be glad to have so favourable an opportunity afforded for the instruction of their children.

We would therefore hope, that this which we think should be evidently considered as a call to work in this part of the Lord's vineyard, may be laid before the great Head of the Church by prayer; and we doubt not but the decision will be favourable. However, we would be resigned to his will in all things, "to whom the glory and honour and power, be now and forever. Amen."

Signed by all the Members of the Church.

*Account of Monies received by the Treasurer of the Baptist Missionary Society,
from August 1, to November 1, 1820, not including Individual Subscriptions.*

	£	s.	d.
Birmingham, Bond-street Auxiliary Society.....	19	16	0
Cardigau, collected by the Rev. T. Morgan	11	1	1
Tewkesbury Collection, by Mr. S. Jones.....	47	19	3
Legacy of the late Mr. W. Rogers, Barby, Northamptonshire, by Mr. Pilton, (Duty deducted).....	45	0	0
Mr. J. Deakin, Birmingham	50	0	0
Birmingham, Cannon-street Auxiliary Society, by Mr. Deakin	37	9	3
Coventry, Baptist Church	20	0	0
Foxton, Collection and Society.....	2	9	6
Pontchydyrum Penny-a-week Contributions	3	3	0
S. Maitland, Esq. Taunton.....	5	5	0
Cambridge and Vicinity Auxiliary Society, and Subscriptions	78	4	6
Thomas Key, Esq. Water Fulford.....	{ £100 General Purposes 50 Translations..... 50 Native Schools.. }		
	200	0	0
Beddeston Penny-a-Week Society	4	10	8
Eyethorn, Part of Collection, by the Rev. Mr. Giles	6	3	6
Huntingdonshire Auxiliary Society, by R. Foster, Esq.....	62	10	1
E. a Donation	5	0	0
Royston, Subscriptions and Donations.....	23	1	0
Bristol Auxiliary Society, by J. Daniell, Esq.	100	0	0
St. Helena, by the Rev. J. Vernon.....	100	0	0
Wantage, Berkshire, by Mr. Jackson	5	0	0
Haddenham, by the Rev. Mr. Tyler	30	0	0

Oxfordshire Auxiliary Society, by the Rev. Mr. Gray.

Abingdon	49	11	5½
Alcester	28	7	4½
Astwood	7	17	6
Banbury	2	11	0
Bampton	3	10	6
Blockley	10	4	3
Bloxham	3	14	0
Bourton	23	7	7½
Barford	2	7	6
Campden	3	19	1
Chipping Norton	29	4	1½
Cirencester	5	5	0
Coate	5	12	8
Eatington	1	8	6
Evesham	1	4	0
Fairford	7	10	6
Hook Norton	8	9	6
Naunton	3	0	0
Oxford	30	14	6
Shipston	2	7	11
Sibford	1	4	7
Stow	1	11	6
			233 2 8½

Scarborough, collected by Mr. Hill

The Rev. J. Edwards having visited Suffolk, at the request of the Committee, made Collections in several Churches, and was most kindly received. Particulars of the liberal Contributions of Christian Friends will be duly reported. The amount paid into the hands of the Treasurer is

For the special object of repairing the Loss sustained at Spanish Town, Jamaica, by the Rev. J. H. Hinton, Reading	8	16	0
Rev. J. D. Warren, Stanton by Dale, Derbyshire, by the Rev. C. Birt	2	2	0
Collected by the Rev. Messrs. Ward and Saffery, in Norfolk and Suffolk	283	2	2
Rev. James Stuart, Sawbridgeworth	3	0	0
Remitted by the Rev. Mr. Saffery	50	0	0
Collected at Newbury, by Mr. Winterbotham	35	0	0
W. W. Francis, Esq. Colchester, Five Years' Subscriptions	5	5	0
Collection at Sutton, Suffolk, by the Rev. S. Squirrell	4	13	2
Auxiliary Society, Hammersmith, by Mr. Hanson, Treasurer	29	0	0

TRANSLATIONS.

Hammersmith Auxiliary Society	1	1	8
Newcastle and Potteries, collected by the Rev. R. Hall	37	0	0

SCHOOLS.

Lyme Half-yearly Payment for a School, by Mr. Oliver	7	10	0
S. Maitland, Esq. Taunton	2	2	0
Bristol and Bath Auxiliary Society	17	1	0
J. Gorst, Esq. Somers Town	20	0	0

THE Annual Report, read at Great Queen-street, June 22, will shortly be published.

CONTENTS.

ANNUAL MEETINGS.	Page
African Institution	282
Aged Ministers Society	342, 380
Baptist Society	283
Baptist Irish Society	294, 333
Baptist Itinerant Society	381
Bible Society	233
Church Missionary Society	230
Continental Society	282
Female Servants Society	235
Hibernian Society	276
Home Missionary Society	282
Jews, Society for	231
Irish Evangelical Society	276
Irish Religious Tract Society	281
London Missionary Society	278
Mendicity Society	235
Naval and Military Bible Society ..	236
Port of London Society	281
Refuge for the Destitute	235
Religious Liberty Society	265
Religious Tract Society	280
Welsh Bible Society	282
Wesleyan Missionary Society	228

ASSOCIATIONS.

Bedfordshire	343
Buckinghamshire	468
Ely, Isle of	378
Essex	343
Hants and Wilts	300, 377
Kent and Sussex	27, 468
Midland	27, 468
Oxford	377
Shropshire	377
Welsh Baptist	27
West Cornwall	344
Western	344
Wilts and Somerset	207, 377, 513

BAPTIST CHURCHES.

Bedfordshire	403, 495
Buckinghamshire	102, 162
Folkestone	452
Gildersome	184
Hawkshead Hill	402
Leominster	136, 182
Mompouthshire	454
Shropshire	497

BRITISH MISSIONARY REPORT.	Page
Kilpin, Mr. S.	518
Jeffery, Mr. John	518
Davis, Mr. Rees	519
Account of Monies	520

ESSAY DEPARTMENT.

A. D. 1620 and A. D. 1820 compared	5
Address to Christians 143, 189, 225, 324,	361, 410
Address to Church Members	15
Anecdotes	192, 412
Bible Advocate, No. 2	14
Brotherly Admonition	144
Church Admonition	221
Conversation of a Minister	14
David, Fall of	56
Declension in Religion, Signs of ..	500
Dissent	320
Dod's Remains	143, 499
Don't be cheated	322
Eclipse of the Sun	359, 407
Fruits of the Spirit, No. 4	185
Happy Man	146
H, Letter	105
Hint for Christians	15
Hope, Evangelical	141
Hypocrisy	103
Jessey, Mr. Henry	456
Letters to an afflicted Friend ..	190, 226
of the Rev. A. Booth	362
of Mrs. P.	449
Martyn, Rev. Henry	146
Mediation of Christ	223
Missions, Address on	11
Mission Prayer Meeting	316
Modes of doing Good	490
Netherlands, Decline of Religion in	53, 97
New Year	8
Petition to Parliament	366
Plea for the Widow	363
Queries	148, 324
Queries answered 59, 148, 317, 403, 472,	498
Religion, the Name of	493
Religious Knowledge	446
Rights of the Saints	410
Sermons by Rev. A. Fuller	397
Rev. John Mack	312
Rev. Dr. Ryland	285
Sin, Evil of	138

	Page
Sunday-school Teachers	105
Translations of the Scriptures	403
Utility of Catechetical Instruction	495
Western Circular Letter	441, 485
Words of Christ	192
Words of the Wise	500

INTELLIGENCE, &c.

Aged Ministers Society	203
Annual Meetings	208
Awful Occurrence	425
Baptist Annual Meetings	263
Baptist Case Committee	425
Baptist Monthly Meetings	428
Baptist Monthly Prayer Meetings	428
Bethel Seamen's Union	118
British and Foreign School Society	119
Bible Society	73
Brantree, Missionary Meeting at	28
British Missionary Report	32
British Missionary Society	161, 289
Brougham's dangerous Bill	340
Burning of Widows in India	513
Cape of Good Hope, Distress at	29
College, Dissenting	205
Cottage Hymns	426
Deputies, Committee of	204
Edinburgh and Leith Society	514
France, State of Religion in	71
Fumigation	516
Industrious Classes, Condition of	30
Kent, Late Duke of	249
King, Address to	247
Ladies, Address to	382
Letter from Messrs. Pellatt and Wilks	342
Marshman, Mrs.	300
Meeting-house injured by Lightning	383
New England, Theological Seminary in	74
Otaheite, pleasing Intelligence from	337
Port of London Society	75
Religious Tract Society	74
Robberies in Chapels	471
Shepherd of Salisbury Plain	204
Spade Husbandry	516
Spain, Revolution in	161
Stepney Institution	32, 161
Test and Corporation Acts	380
Union Prayer Meeting	75
Villager, the distressed	379, 427
Ward, Rev. W. Letter of	290
Welsh Flag, Presentation of a	515
Widows, Voted to	32, 252
Yorkshire, &c. Missionary Society	203

IRISH CHRONICLE.

Anon	368
Bishop Walsh's Charge	79
Bull, Popish	473
Davis, Rev. S.	122
Dunlop, Rev. B.	121, 255, 432
Hamilton, Rev. Mr.	255, 480, 522
Keen, Mr. C. T.	385, 521
Keen, Rev. J. C.	211

	Page
Letter of Archbishop of Tuam	78
McCarthy, Rev. Isaac 121, 212, 253, 523	
Moore, Mr. W.	123, 166, 473, 524
Moravian Missions	168
P. B.	36
Pope's Letter	77
Address prefixed to ditto	429
Read, Rev. Sir John	165, 253
Readers	34, 35, 255, 256
R. M.	211
R. P.	34, 124, 167, 210, 387
Schools, Inspectors of	167
Subscriptions	80
Thomas, Rev. W.	475
West, Rev. John	253
Wilson, Rev. Josiah 34, 122, 209, 385,	
430, 474, 521	

JUVENILE DEPARTMENT.

Anecdotes	106, 107
Boy, Account of a dear little	413
Earthquake, the late	18
Folly of Sin	107
Historical Essays	149, 369, 501
Philosophical Reflections	17, 193, 457
Providence, Remarkable	61
Saints shall judge the World	107

MEETING-HOUSES.

NEW, OR RE-OPENED.

Avening	118
Burford	27
Crewkerne	251
Earby in Craven	207
Highbridge	162
Newcastle-upon-Tyne	28
Potteries	251
Quainton	76
Sandy-lane	513
Teignmouth	163
Troanant	343

MEMOIRS.

Flint, Rev. Thomas	177
Hopper, Mrs. Ann	133
Howard, John, Esq.	358
Howles, Rev. Samuel	309
Smith, Rev. Elisha	45
Thomas, Rev. Thomas	1

MISSIONARY HERALD.

Africa	42, 43
Agra to Surat, Journey	86
Allahabad	170
Amboyna	176
Annual Meetings	301, 345
Aratoon's Journal	86
Auxiliary Societies	346
Banca	176
Batavia	435, 482
Benares	83, 170
Burman Empire	218, 435
Burton and Evans, Messrs.	41

Calcutta	42, 81, 126, 170, 215, 480
Cawnpore	85, 169, 530
Ceylon	42, 131, 392, 436
College, Serampore	38, 125, 390
Catwa	170, 175
Delhi	84, 169
Digah	352, 455, 523
Dinapore	170
Doorgapore	170, 215, 257, 349
Home Proceedings	37, 169, 389, 433, 477
Jamaica	87, 175, 261, 438, 484, 526
Java	130, 436
Madras	88
Meerut	169
Midnapore	85
Monghir	172
Monies	131, 264, 308, 395, 531
Moorshedabad	170, 174, 351, 434
Report	391
Saint Helena	393, 436
Serampore	38, 41, 81, 126, 164, 215, 349, 393, 424
Sourabaya	176
State of the Funds	525
Subscriptions	131, 264, 308, 395
Sumatra	352, 437
Timor	176
United States	440
Ward, Rev. William	480

NEW CHURCHES.

Blackwater	28
Donnington	469
Glasgow	117
Norton St. Philip's	379
Ross, Herefordshire	117
Southam	250
Uley	424

OBITUARY.

Angus, Mr. J.	108
Beilby, Mr. R.	19
Brown, Rev. Jabez	153
Clarke, Mr. J.	158
Emery, Miss R.	459
Evans, Rev. S.	463
Green, Mr. E.	63
Goodliffe, Martha	371
Her Royal Highness the Duchess of York	371
Hoddy, Mrs.	371
How, A. T.	417
Jones, Mrs.	65
Jones, Rev. Thomas	373
Kilpin, Mrs.	414
Kollock, Dr. H.	244
Lart, Mrs.	65
Mann, Mrs.	196
Marshall, Ephraim	195
Mellor, Joseph	325
Millard, Mrs.	462
Moseley, Rev. Richard	378
Palmer, Mrs. A.	197

Piper, John	326
Russell, Mrs.	242
Saunders, Mrs. Esther	507
Thang, Mr. John	151
Turland, Mr. Thomas	505
White, Elizabeth	503
Wightman, Mrs.	109
Williams, W.	110

ORDINATIONS AND REMOVALS.

Allison, John, Idle	424
Birt, John, Manchester	95
Clarke, Edmund, Truro	373
Cuzner, Henry, Norton St. Philip's	379
Davis, Richard, Walworth	76
Draper, B. H. Southampton	425
Fisher, W. Rowley	424
Goodrich, J. W. Langham	424
Green, Samuel, Falmouth	378
Groser, W. Junior, Maidstone	425
Hartnall, Mr. Ipswich	164
Jones, D. Old Brentford	163
Keay, Mr. W. Wellington, Salep	514
Lewis, Edward, Highgate	250
Paggett, J. Hail-weston	378
Reynolds, John, Isleham	118
Rodway, Mr. Grittleton	131
Rogers, Mr. Garraway	207
Scott, Peter, Colde	163
Terry Thomas, Prince's Risborough	463
Thomas, Tim. Newcastle-in-Emlyn	379
Thonger, Thomas, Hull	425
Wibley, Mr. Edward, Sandy-lane	514
Wilkinson, Wm. Earby in Craven	207

PLATES.

The late King	89
Cox, Rev. F. A.	221
Miall, Rev. Daniel	1
Smith, Rev. Elisha	441

POETRY.

Beloved Infant	164
Bowler, Miss M.	384
Dear Little Boy	75
Death of the Righteous	384
Discontent	32
Elegy for the late King	120
Newell, Mrs. Harriet	516
Writing, Invention of	427

RECENT DEATHS.

Bagster, George, Esq.	32
Bates, Mr. John	66
Cannon, Mr. Thomas	199
Darton, Mr.	66
Eveleigh, Rev. George	199, 252
Haweis, Rev. Dr.	154
Kingsford, Rev. John	252
Lake, Rev. John Neal, M. A.	66
Martin, Rev. John	199
Morris, Mrs. Ann	154
Owers, Rev. Richard	327

	Page		Page
Phillips, Rev. Joseph	300	Newman's (Dr.) Work and Reward	
Rees, Rev. James	419	of faithful Deacons	327
Rowles, Rev. Samuel	154	Newman's (R.) Immanuel's Crown	22
Saunders, Mrs. E.	464	Newton's, John, Original Letters...	510
Sibree, Rev. John	154	Ormes's Catechism	467
		Purkis's Prospects of the Dying	
		Christian	330
		Pure Religion recommended	330
		Saffery's Account of William Lee...	328
		Sailor, Early History of	329
		School Society, Fourteenth Report	328
		Seymour's Vital Christianity	70
		Smith's (Dr. J. P.) Prudence and	
		Piety, &c.	376
		Taylor's Character essential, &c....	114
		Taylor's, Dan, Memoirs	508
		Thornton's Memoir of Miss Mabbs..	464
		Tilly's Memoir of Mrs. Tilly	328
		Timms's Defence of the Divine Pre-	
		science	114
		Visit to a Sabbath School	246
		Watson (R.) on Religious Instruction	465
		Williams's Daily Bread	329
		SIGNATURES IN THE ESSAY AND	
		JUVENILE DEPARTMENTS.	
		Ab——t	16, 105
		Astrop	403
		Awake	225
		Beta	228
		B. H. B.	456
		B. H. D.	11, 63, 147, 322, 324, 414
		Birt (L.)	320
		G.	60, 499
		G—s	108
		H.	189
		H. S. A.	151, 370, 502
		Iota	7, 59
		James (John)	455
		J. B.	141, 497, 498
		J. C.	454
		J. F.	361
		I. M.	105, 185
		Morgan (T.)	365, 449
		N. N.	18, 194, 458
		S. D.	495
		S. G. 144; 190, 226, 324, 362, 410, 449	
		T. C.	53
		T. Claypole	495
		V.	18, 107
		Ward, W.	15
		W. G. Junior	105

END OF THE TWELFTH VOLUME.

